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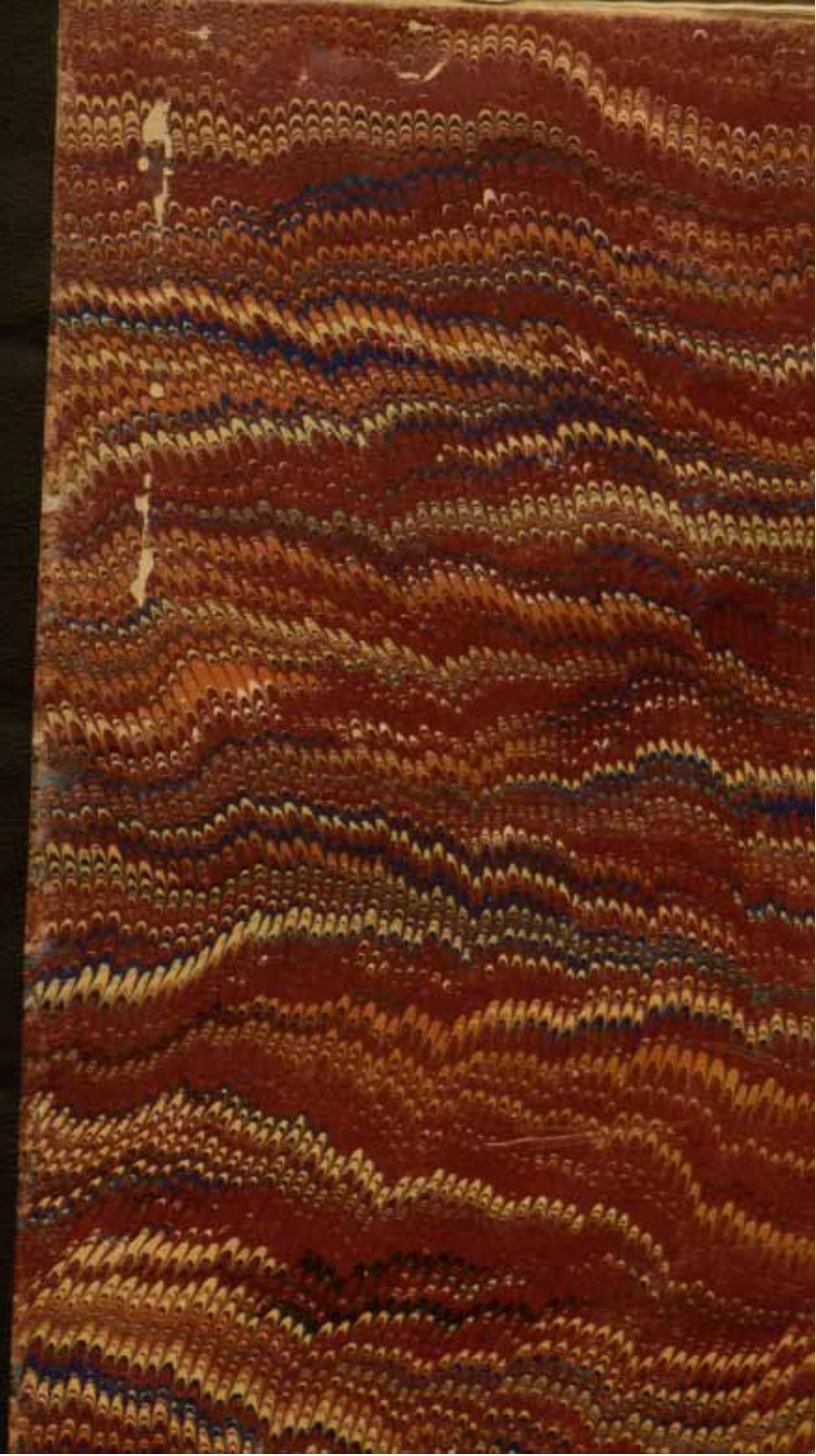
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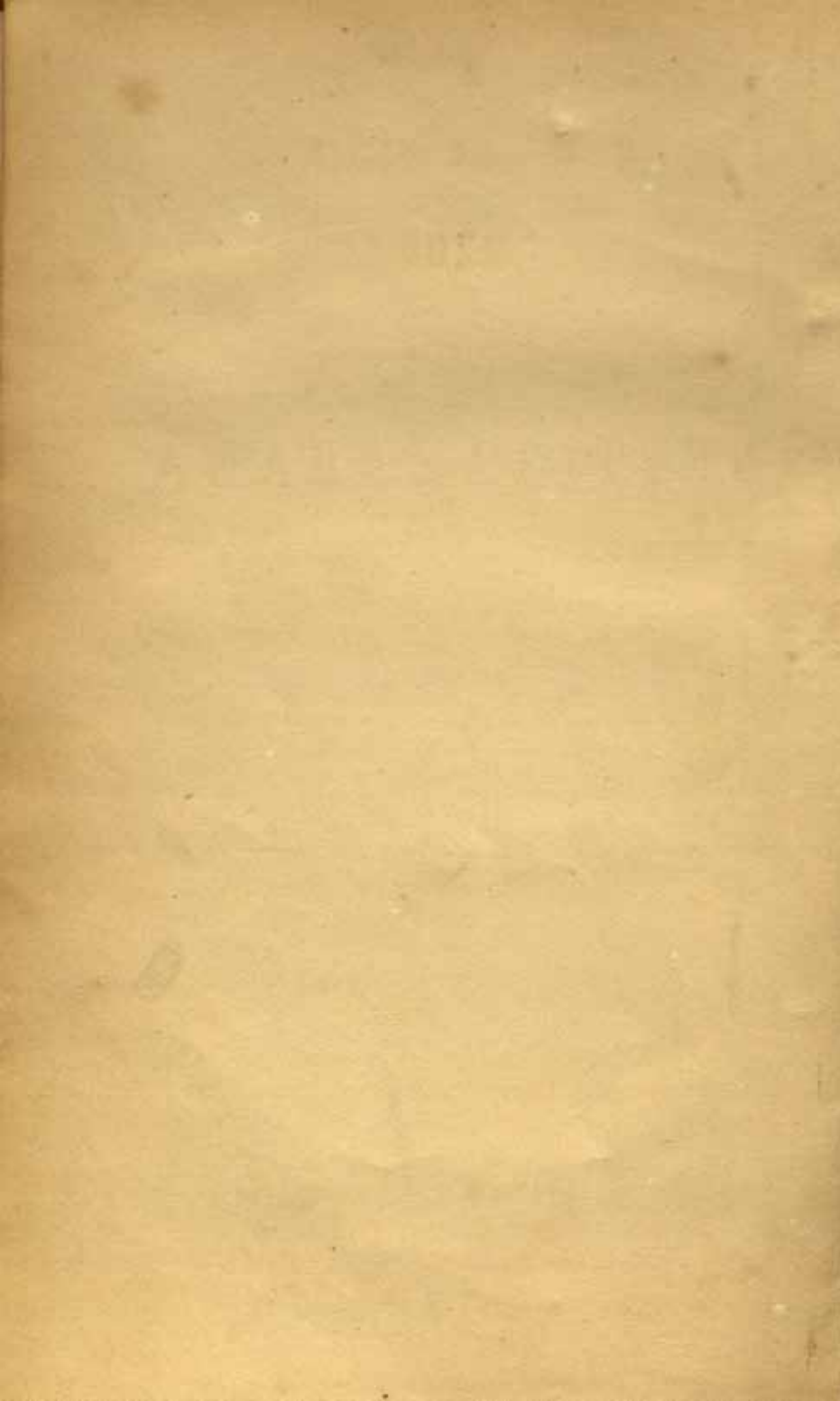
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THE

# NETTI-PAKARANA

*of Kaccāyana*

WITH

EXTRACTS FROM DHAMMAPĀLA'S  
COMMENTARY

EDITED BY

PROF. E. HARDY, PH.D., D.D.

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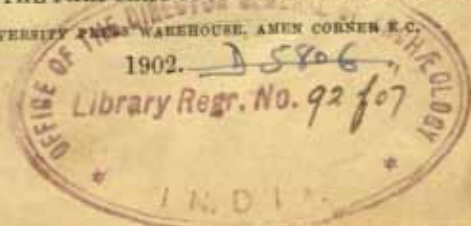
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## ABBREVIATIONS<sup>1</sup>.

### 1. Canonical Books.

- A. — Aṅguttara-Nikāya.  
B. — Buddhavamsa.  
C. — Cariyā-Piṭaka.  
D. — Dīgha-Nikāya.  
Dhp. — Dhammapada.  
Dh. S. — Dhamma-Saṅgaṇi.  
It. — Itivuttaka.  
Jāt. — Jātaka.  
Kh. P. — Khuddaka-Pāṭha.  
K. V. — Kathā-Vatthu.  
M. — Majjhima-Nikāya.  
M. P. S. — Mahā-Parinibbāna-Sutta.  
P. P. — Puggala-Paññatti.  
P. V. — Peta-Vatthu.  
S. — Saṃyutta-Nikāya.  
S. N. — Sutta-Nipāta.  
Thag. — Therā-Gāthā.  
Thig. — Therī-Gāthā.  
Ud. — Udāna.  
Vin. — Vinaya.  
V. V. — Vimāna-Vatthu.

### 2. Other Books.

- Aal. — Attha-Sālinī.  
K. V. A. — Kathā-Vatthu-Aṭṭhakathā.  
G. V. — Gandha-Vamsa.  
Jin. — Jinālaṃkāra.  
Dhp. A. — Dhammapada-Aṭṭhakathā.  
Dīp. — Dīpavamsa.  
Man. — Manoratha-Pūraṇī.

<sup>1</sup> For Pāli books, read the suggestions by Professor Rhys Davids in J. P. T. S. 1896, p. 102 seqq.



- Mil. — Milinda-Pañha.  
 Nett. — Netti-Pakarāṇa.  
 Nett. A. — Netti-Pakarāṇa-Aṭṭhakathā.  
 Peṭ. — Peṭakopadesa.  
 Sad. S. — Saddhamma-Saṅgaha.  
 Sās. — Sāsana-Vaṃsa.  
 Sum. — Sumaṅgala-Vilāsini.  
 Vis. M. — Visuddhi-Magga.  
 Lal. — Lalitavistara.  
 Mhv. — Mahāvastu.  
 MBh. — Mahābhārata.  
 S. B. E. — Sacred Books of the East.  
 J. P. T. S. — Journal of the Pali Text Society.  
 J. R. A. S. — Journal of the Royal Asiatic Society.  
 Z. D. M. G. — Zeitschrift der deutschen Morgenländischen Gesellschaft.
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## CORRECTIONS AND ADDITIONS.

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- p. 2, l. 12 fr. b. add sukhasaṇṇā after subhasaṇṇā.  
 p. 11, l. 6 fr. b. read sukke.  
 p. 13, l. 12 fr. b. delete the full stop after ti.  
 p. 20, l. 13 fr. b. cp. A. II, p. 210.  
 p. 38, l. 5 fr. t. put a full stop after pahiyyati.  
 p. 54, l. 3 fr. t. join adhipaṇṇā and sikkhā.  
 p. 128, l. 1 fr. t. read saṃkilesabhāgiyaṃ.  
 p. 194, l. 6 fr. t. separate nayanti and tāyā.
-

## INTRODUCTION.

The *Netti-pakaraṇa*, also called *Netti-gandha*, or simply *Netti*, i. e. the treatise or the book on 'Leading', to wit

\* For this rendering of the title of our work, see below p.194. The word *netti* mostly occurs in *tappurisa*-compounds, e. g. in *bhavanetti*, *āhāranetti*, *dhammanetti*, and *buddhanetti*. In one instance *netti* is used in a *bahubbhihi*, viz. *netticchinnassa bhikkhuno* (Ud. p. 46; It. p. 94), and here the word has the secondary meaning of 'rope', 'cord' (cp. W. Subhūti, *A Complete Index to the Abhidhānappadīpikā*, s. v. *bhavanetti*), that is to say, it means the instrument, visible or invisible, by which a being is led. In its original meaning *netti* signifies the action of leading. Both meanings concur in *bhavanetti* and *āhāranetti*, which ultimately assumed the meaning of 'desire' or 'lust'. *Bhavanetti* (e. g. Dh. S. 1059. 1136. 1230) is the leading to existence as well as that by which this leading is effected, to wit *taṇhā*. For *taṇhā* leads men to existence, and by *taṇhā* they are led to it as cows (are led) by a cord bound about their necks wherever they are wanted (Asl. p. 364). Thus *bhavanetti* is used as a synonym of *taṇhā* (see *Abhidhānapp.* No. 162), and in *Nett. A.* (fol. na, obv., third line) *bhavanetti* (on p. 166, l. 9 fr. b.) is declared to be *bhavābhavanāyanasamatthā taṇhā-rajju*. *Āhāranetti*, which is known to me only from It. p. 37 (*āhāranettippabbhavam*), signifies 'that which leads men to food' (nourishment), i. e. hunger, a form of *taṇhā*. In *dhammanetti* (Mil. p. 328) and *buddhanetti* (Mil. p. 71) the first part of the compound does not denote the goal of the motion expressed by *nayati*, *neti*, and *netti*, but designates the instrumentality. *Dhammanetti* (cp. also *dharmanettri*, Mhv. II, p. 357, 5; III, p. 234, 12. 17) means leading as performed by the Law, and *buddhanetti*, accordingly, means leading by the Buddha, and not the eye of Truth and the eye of the Buddha, as

to a knowledge of the 'Good Law' (and the Supreme End of it), does not form part of the canonical books which have been handed down by the dwellers in the Mahā-Vihāra at Anurādhapura. Nowhere indeed is it mentioned in the official, or quasi-official, lists of the Piṭaka texts which are due to Buddhaghosa<sup>1</sup>. But although, strictly speaking, it cannot be classed along with the Buddhist Holy Writings, it is nevertheless deemed of no less authority than those works which are looked upon as the genuine Word of the Buddha. In a postscript to our text<sup>2</sup> which is to be found in each of the three MSS. used for the present edition the *Netti* is said to have been preached to the Brethren by Mahākaccāyana; whereupon it was authorized by the Blessed One, and rehearsed at the First Rehearsal (*mūlasaṃgīti*). A similar statement is made in the Commentary<sup>3</sup> and in the Sub-Commentary<sup>4</sup> (*ṭīkā*) to the *Netti*. Moreover, the name of Mahākaccāna occurs in the opening stanzas of our work and at the conclusion of every section of the *Paṭiniddesa*, where the doctrines uttered briefly in the *Niddesa* are set out in detail. The occurrence of the name of Kaccāyana in a work of his apparently gave a shock even to an adherent of the belief that Kaccāna was the author of the *Netti*. In a passage of the Commentary<sup>5</sup> we are told that

rendered in S. B. E. XXXVI, p. 204; XXXV, p. 110. In the *Śikṣāsamuccaya* by Śāntideva (ed. by Professor Bendall), p. 88, l. 14 *saddharmanetrīm* occurs, for which the editor (in the Additional Notes) proposes to read *netram*. I may here mention also the compound *bhagavannettika* (e. g. S. III, p. 66; IV, p. 221) = having the Blessed One as a leader. <sup>1</sup> Sum. I, p. 17; Asl. p. 18. <sup>2</sup> See p. 193.

<sup>3</sup> See p. X. <sup>4</sup> The *ṭīkā* (fol. 8, rev., last line) relates that, once on a time, when this great Thera was dwelling in a rose-apple grove, he enounced this exposition (*pakaraṇa*), adorned with the *hāra-naya-paṭṭhāna* (parts), to the Brethren under his superintendence. Afterwards he made it known to the Blessed One who himself approved of it, saying "Therefore, Kaccāna, keep this explanation of the Law (*dhammasaṃvappanā*) by the name of *Dhammanetti*". Thus it (the exposition) received its name. <sup>5</sup> See p. 194.



v. 3 of the *Samgaha* as well as the repeatedly occurring formula 'Therefore the venerable Mahākaccāna said' are later additions, which were inserted into our text by the rehearsers of the Holy Writings at the First Convocation. Of course, the author of the Commentary was of opinion that he could speak so without prejudice to his belief as regards the authorship of the *Netti*. Our first task therefore will be to search out the evidence which both he and the Buddhists of to-day possess to account for the high antiquity they accord to our work.

Taking our issue from the present time, we first consult the *Sāsanavamsadīpa* ('Lamp of the history of the Doctrine') by the Thera Vimalasūra, who completed his poem A. B. 2423 (A. D. 1880)<sup>1</sup>. In v. 1193 of it a Commentary on the *Netti*<sup>2</sup> is ascribed to Dhammapāla, and this Dhammapāla is stated to have written seven other commentaries, viz. on Ud., It., C., Thag. and Thig., V.V. and P.V. Herewith agrees the *Sāsanavamsa*<sup>3</sup>, a prose work compiled by the Burmese Paññasāmi in 1861 A. D.<sup>4</sup>. Besides we learn from it that the *Netti* had been translated into the Burmese language by the Thera Mahāsīlavamsa in the fifteenth century of the Christian era and again two centuries later on by a dweller in the *Pubbārāma-Vihāra*<sup>5</sup>. We now turn to the *Gandhavamsa* ('Book-History'), a catalogue yet undated of books and authors, with scanty details about their home and activity. Thus, e. g., we read in it that Dhammapāla wrote his commentary on the *Netti*, termed a work of Mahākaccāyana<sup>6</sup>, at the request of the Thera Dham-

<sup>1</sup> Published at Colombo A. B. 2424, but not for sale.

<sup>2</sup> *Nettiyaṭṭhakathā cāpi etā aṭṭhatthavappanā ācariya-Dhammapālatheren'evābhivannitā*.

<sup>3</sup> P. T. S. 1897, p. 33. <sup>4</sup> See the dissertation by Mabel Bode, Ph. D., p. 1 (published together with the *Sās.*). <sup>5</sup> *Sās.* p. 99; 116.

<sup>6</sup> G. V. p. 59. On p. 66 we are told that Kaccāyana was a native of Jambudīpa (India) and before his conversion chaplain to king Candā (Canda) Pajjota of Ujjeni in the Avanti-country. For this king, see Vin. I, p. 276 sqq.; Dh. A. p. 157 sqq. (Fausböll). A *ṭikā* to the *Netti* is attributed to Dhammapāla on p. 60, but this is likely to be an error,

marakkhita<sup>1</sup>. The author of the G. V. omits mentioning his authorities, but, in our case, they manifestly were the introductory stanzas of Dhammapāla's Commentary on the Netti, which run as follows<sup>2</sup>:

- Thitiṃ ākaṅkhamānena ciraṃ saddhammanettiya  
 Dhammarakkhita<sup>3</sup>-nāmena therena abhiyācito — (5)  
 Padumuttaranāthassa pādamūle pavattitaṃ  
 passatā abhinhāraṃ sampattaṃ yassa matthakaṃ (6)  
 'Samkhittaṃ vibhajantānaṃ eso aggo' ti ādinā  
 tthapito Etad-aggasmiṃ<sup>4</sup> yo mahāsāvakaṃtamo (7)  
 Chālābhīṇo vasippatto pabhinnaṇaṇisaṃbhidho  
 Mahākaccāyāno thero sambuddhena paṇṇasito — (8)  
 Tena yā bhāsita Netti Satthārā anumoditā  
 sāsanaṇṇa sadāyattā navaṅgass' atthavaṇṇanā (9)  
 Tassā<sup>5</sup> gambhīraṇṇaṇehi ogāhetabbabhāvato  
 kiṇcāpi dukkarā kātum atthasaṃvaṇṇanā mayā (10)  
 Sahasaṃvaṇṇanaṃ yasmā dharate Satthu sāsanaṃ  
 pubbācariyaṇṇaṇaṃ tiṭṭhate ca vinicchayo (11)  
 Tasmā taṃ upanissāya ogāhetvāna paṇṇa pi  
 nikāye Peṭakenāpi<sup>6</sup> saṃsandetvā yathābalaṃ (12)  
 Suvisuddhaṃ asaṃkiṇṇaṃ nipuṇatthavinicchayaṃ

due to the circumstance that an anuṭṭikā to the ṭikā of the Abhidhammatthakathā is mentioned there by the name of Linatthavaṇṇanā and also an anonymous ṭikā to the Netti-atthakathā by the same name is extant (see J. P. T. S. 1896, p. 42). In a second list of the works of Dhammapāla on p. 69 (op. cit.) this ṭikā is missing, whereas a Niruttipakarapa-atthakathā-ṭikā appears instead of it. The occurrence of two similar titles in both lists has induced Mrs. Bode to believe that the lastnamed title was a slip for Netti (see J. P. T. S. 1896, p. 66 n. 2). But it is hardly probable that Dhammapāla has written a ṭikā or an anuṭṭikā to the same work to which he had written an atthakathā or a ṭikā.

<sup>1</sup> op. cit. p. 69. <sup>2</sup> vv. 1—4 are identical with those given in P. V. A. p. 1 and V. V. A. p. 1. <sup>3</sup> Nothing else is known of him.

<sup>4</sup> See A. I, p. 23; Man. (ed. Colombo 1893), p. 126 sqq. <sup>5</sup> MS. has tassa. <sup>6</sup> The Peṭakopadesa is meant here. A verse, written in the Aryāmetre, is quoted in the commentary on the Netti (fol. ki,



Mahāvihāravāstīnaṃ samayaṃ avilomayaṃ (13)

Pamādalekhaṃ<sup>1</sup> vajjetvā pāliṃ sammā niyojayaṃ  
apadesaṃ vibhāvento karissāṃ<sup>2</sup> atthavaṇṇanaṃ. (14)

Iti atthaṃ asaṃkiṇṇaṃ Nettipakaraṇassa me  
vibhajantassa sakkaccaṃ nisāmayatha sādhave ti. (15)

If then the G. V. and, as the same observation holds true also of the Sās. and other books<sup>2</sup>, this whole class of works ultimately depends upon what Dhammapāla, the reputed

obv., third line from bottom), by the words:—Vuttaṃ h'etaṃ Peṭake. It runs as follows:—

Yattha ca sabbe hārā | sampatamānā nayanti suttatthaṃ  
byañjanavidhiputhuttā | sū bhūmi hārasampāto ti.

Another verse (fol. cit., last line but one), which is introduced by Etthāha, is not unlikely to have been taken also from the Peṭako. It runs:—

Idaṃ Nettipakaraṇaṃ mahāsāvaka bhāsitaṃ

Bhagavatānumoditaṃ (MS. 'tā anu') ti ca;

whereupon the question is put:—Kathaṃ etaṃ viññāyati ti, and answered by the words:—Pālito eva, na hi pālito aññaṃ pamānataraṃ atthi. Yā hi catūhi mahāpadesehi aviruddhā pāli, sū pamānaṃ. Tathā hi agarahitāya ācariyaparamparāya Peṭakopadeso viya idaṃ Nettipakaraṇaṃ ābhatāṃ. A further reference to the same work occurs in the commentary on Nett. p. 126 (see Extracts p. 241).

<sup>1</sup> MS. has mahāda. The tika, which has pamāda, explains this word as follows:—Aparabhāge pottha-kārūlha-kāle pamajjitvā likhanavasena pavattaṃ pamāda-pātham vajjetvā apanetvā pāliṃ sammā niyojayanti taṃ taṃ Netti-pāliṃ tattha tattha udāharanabhāvena ānitasutte samma-d-eva niyojento atthasaṃvaṇṇanāya vā taṃ taṃ udāharanāsuttasaṃkhātāṃ pāliṃ tasmim tasmim lakhanabhūte Nettigandhe samma-d-eva niyojento. <sup>2</sup> Excepting the Sadhammasaṃgaha, a compilation made by a certain Dhammakitti who probably lived under Bhuvaneka-bāhu V and Vira-bāhu II, two kings of Ceylon at the end of the fourteenth and at the beginning of the fifteenth century. Among the works, attributed in the Sad. S. (p. 63) to Dhammapāla, a commentary on the Netti is not mentioned. Since, however, the commentaries by the same author on the Ud., It. and C. are likewise omitted, completeness did not fall into the scope of our writer. The

author of the Commentary on the *Netti*, had prompted them, the assertion of the Buddhists as to the age of the *Netti* evidently is a gratuitous one. It only follows that the *Netti* in its present shape was extant in the time of *Dhammapāla*, i. e. in the fifth century of our era<sup>1</sup>.

But since '*Dhammapāla*' is a very common name among Buddhists, ancient and modern, it may be objected that possibly different writers, all of the same name, have been confounded, one with the other, by the Buddhist writers on ecclesiastical history. In a chapter, entitled 'On the native places of the scholars' (G. V. p. 66 sq.), four scholars by the name of *Dhammapāla* are enumerated. Two of them are mentioned in a series of (ten) scholars, all natives of India<sup>2</sup>. The first is the same whom I named before. In another passage of the G. V. (p. 60; 69) he is said to have written fourteen books, one of them being the Commentary on the *Netti*. His name follows that of *Buddhadatta*, who composed the *Jinālaṃkāra*<sup>3</sup>, and precedes that of *Ānanda*,

*Netti* itself is named in v. 35 (loc. cit. p. 63), which runs thus:—

Kaccāyanena therena racitaṃ yaṃ manoramaṃ

Nettipakaraṇaṃ nāma Sambuddhassānumatiyā.

The chronological order is totally upset from chapter VII to the end of the *Sād. S.*

<sup>1</sup> See Z. D. M. G. 51, 1897, p. 126 sq. \* In the J. P. T. S. 1896, p. 64 the former of these two *Dhammapālas* is erroneously denoted 'native of Laṅkā' (Ceylon).

<sup>2</sup> G. V. p. 69. It is missing, however, in the list of the works of *Buddhadatta* (an Indian, cf. p. 66) given on p. 59 of the G. V. The *Sās.* (p. 29) relates, in accordance with the *Buddhaghosuppatti* (ed. J. Gray), p. 49 sqq., that *Buddhaghosa* and *Buddhadatta* had a friendly meeting on the ocean between India and Ceylon, and the latter declared the *Jin.* to have been composed by him. *Sās.* p. 33 we are told that *Buddhadatta* wrote a commentary on the B.—Professor J. Gray, in the Introduction to his edition of the *Jin.*, ascribed this poem to *Buddharakkhita*, a Ceylonese (cf. G. V. p. 67), who in the G. V. (p. 72) is said to have written a *ṭikā* (called *Jinālaṃkāra*?) to the *Jin.* It is true that a postscript, to be found also in the *Mandalay MS.* of this text, names *Buddharakkhita*, but,



to whom a *Ṭikā* to Buddhaghosa's Commentary on the *Abhidhamma*-books is ascribed<sup>1</sup>. The second is called *Culla-Dhammapāla*. He was the senior pupil of *Ānanda* and wrote the *Saccasamkhepa*<sup>2</sup>. A third *Dhammapāla* appears in a list of (fifty-one)<sup>3</sup> scholars, all natives of Ceylon. He is named in this list between the author of the *Vuttodaya*, elsewhere called *Samgharakkhita*<sup>4</sup>, and two scholars who are left unnamed. He therefore must have lived during the twelfth century A. D. or shortly after. A fourth *Dhammapāla* occurs in a group of (twenty-three) scholars<sup>5</sup> who are said to have written at *Arimaddana* (*Pukkāma*) in India<sup>6</sup>. To the same group belongs a scholar, *Saddhammapāla* by name. In a preceding chapter of the *G. V.* (p. 58 sqq.), with the signature 'On the book-making

since the verses where his name occurs are not altogether perspicuous, I venture to question the statement of Mr. Gray. I need not say that I am unable to accept the date accorded to *Buddharakkhita* by Mr. Gray, even if I could agree with him as regards the author of the *Jin*. The latter cannot have lived earlier than in the fifth century A. D., for his work is composed in the artificial metres of the classical poetry and full of verbal tricks.

<sup>1</sup> *G. V.* p. 60; 69; *Sās.* p. 33.    <sup>2</sup> *G. V.* p. 60; 70; *Sās.* p. 34. In the latter book the author of the *Sacca* is simply called *Dhammapāla*.    <sup>3</sup> For the method how this number can be reached, see the list arranged by Mrs. Bode in the *J. P. T. S.* 1896, p. 73 sq., but I doubt if we are entitled to combine the two lists of the *G. V.* p. 66 sq.

<sup>4</sup> *G. V.* p. 61 oddly separates *Samgharakkhita* from the *Vuttodayakāra*; but cp. p. 70; also *Sās.* p. 34. As to the age of *Samgha*, see *Pali Studies* by Major G. E. Fryer (1875), No. 1, p. 1; and, since *Samgha* is identical with *Moggallāna*, the *Pāli Lexicographer*, see also the Preface to the *Abhidhānappadīpikā*, by W. Subhūti, p. I.    <sup>5</sup> *G. V.* p. 67. In the *J. P. T. S.* 1896, p. 61 this group has been rightly separated from a former group of Indian scholars. It may be that this *Dhammapāla* is the same who, in the *Sās.* p. 33, is said to have written an *anūṭikā* to a *ṭikā*, called *Vimativinodanī*, on the *Vinaya* by *Kassapa* in the *Tamul-country*, in the twelfth or thirteenth century A. D.    <sup>6</sup> Not in India proper, but in Burma, cf. *Sās.* p. 25, and Mrs. Bode's *Introd.* p. 3, n. 2.

scholars', only two Dhammapālas are to be found, viz. (Mahā-)Dhammapāla and Culla-Dhammapāla. The predicate 'Little' appears to have been given to the latter to discern him from his greater namesake. But he cannot have lived later than the former, because his teacher Ānanda wrote the Mūlaṭṭhaka at request of Buddhāmitta, at whose request also Buddhaghosa wrote the Papañcasūdanī<sup>1</sup>.

To sum up our results thus far, the possibility of a *quid pro quo* must be conceded. And why should we deny in *hypothesi* that a work of one scholar might not be attributed to another of the same name? But suppose that the Buddhist historians were led by the wish to exalt one at the expense of another, why have they stated that two of four Dhammapālas lived in the time of Buddhaghosa, though they had nothing in common but the name? How is it that both are distinguished from each other, instead of growing together?—Respecting the opposite possibility, to wit that one scholar by the name of Dhammapāla has been split into two who were living about at the same time, we look in vain for a reason to justify such a procedure. Therefore, from whatever standpoint we consider the question, the identity of the author of the Commentary on the Netti with the celebrated Buddhist writer who is known to us by the name of Dhammapāla, native of Kāñcīpura, cannot be reasonably disputed.

A serious difficulty, however, would arise, if the Netti could not have been extant in the time of Buddhaghosa, or if, from interior reasons, we must assign a later date to the Commentary on it. Now, without a complete edition of Buddhaghosa's works before us, it is impossible to say whether this great Buddhist scholar mentioned the Netti or omitted doing so. In those portions of his works which have been made accessible neither the name of the Netti<sup>2</sup> nor a direct reference to it is to be met with. But an in-

<sup>1</sup> G. V. p. 68 sq.  
Sum. I, p. 31.

<sup>2</sup> The term dhammanetti occurs in



direct reference occurs in the *Atthasālinī*<sup>1</sup>, being Buddhaghosa's commentary on the *Dhammasaṅgani*. Among the authorities quoted there<sup>2</sup> the *Peṭaka* is to be found, and if the book current under this title as an abbreviation for *Peṭakopadesa*<sup>3</sup> was known to Buddhaghosa, the *Netti*, too, which forms its counterpart has, in all likelihood, come to his notice, and it was merely by chance that he did not expressly refer to it. But, however this may be, we are certainly not allowed to infer from *Asl.* p. 4 sq. that Buddhaghosa, when writing this passage, has not been aware of a book which pretends to be a work of Mahākaccāyana. For, in order to explain how the *Kathāvatthu*, in spite of its being a work of Tissa Moggalliputta, was held in honour like the Word of the Buddha, he naturally could make use of an incident occurring in the Holy Writings, but not of a book which derives its prerogative to be as holy as the Word of the Buddha from the very incident adduced in favour of the *K. V.*

On the other hand, nothing in the Commentary on the *Netti* speaks against *Dhammapāla*, whose authorship as regards the *Paramattha-Dīpanī* and similar works is beyond doubt. Firstly, the language, i. e. all that forms a mark and feature of the grammar and glossary of our Pali Commentaries, has a great resemblance to other works of the same author. Yet, since tradition and custom have so great an influence on it, I do not lay much stress upon similarity in language. Secondly, and this perhaps more deserves our attention, among the verses quoted in the commentary, except those which are borrowed from the *Netti*, and also excepting such verses as are taken from

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<sup>1</sup> p. 165. <sup>2</sup> See Caroline A. F. Rhys Davids, *A Buddhist Manual of Psychological Ethics* (London 1900), p. XXIII sq. I may be permitted to add that by *atthakathā* at p. 33 the *Papañca-Sūdanī* is meant (cp. J. R. A. S. 1895, p. 759-63: commentary on the passage *Sato pajāno, Ānanda, Bodhisatto Tusitakāyā cavitvā mātu kucchim okkamati ti* = *M. III*, p. 119). <sup>3</sup> See p. X n. 6.

the canonical books, one<sup>1</sup> at least can be traced in two of Buddhaghosa's Commentaries. This verse (and a group of similar verses which Buddhaghosa has embodied in the Introduction to a number of his commentaries) belongs, in my opinion, to a collection of *versus memoriales*, called *Samgahā* in the Nett. A.<sup>2</sup> Thirdly, two works are referred to in it by name, viz. the *Peṭakopadesa*<sup>3</sup> and the *Atthasālinī*<sup>4</sup>. The words quoted from the former I have not yet been able to trace. Those quoted from the latter are in one instance identical with the words of the published text, whereas in another they give merely the quintessence of the corresponding passage in the published text. The *Peṭakopadesa* is ascribed by the Buddhists to the same Mahākaccāyana who, according to them, is the author of the *Netti*<sup>5</sup>. As regards the Asl., it is, at first sight, striking to find a work referred to by a contemporary of its author. But we must remember that also the *Dhp. A.* is referred to in the *V. V. A.*<sup>6</sup>, and a *ṭīkā* to the *Vis. M.*

<sup>1</sup> *Atthānaṃ sūcanato | suvuttato savanato 'tha sūdanato  
suttānā suttasabhā-gato ca Suttan ti akkhātan ti.*

For this verse, see Nett. A., fol. kai, obv., l. 3; Sum. I., p. 17 sq.; Asl. p. 19 (in the second half suttam is inserted before Suttan ti against the metre). The words *dvādasā padāni suttam* (Nett. p. 1, v. 2 a) refer to it, as we are told by the Cy.:—*Dvādasā padāni suttan ti vuttam. Yaṃ pariyattisāsanān ti attho. Taṃ sabbān ti taṃ suttan ti vuttam sakalam buddhavacanam. Byañjanañ-ca attho cā ti byañjanañ c'eva tadattho ca. Yato dvādasā padāni suttan ti vuttam, idaṃ vuttam hoti. Atthasūcanādito suttam pariyattidhammo, tañ ca sabbam atthato dvādasā padāni: cha byañjanapadāni c'eva cha atthapadāni cā ti. Atha vā: yad etaṃ sāsanaṃ ti vuttam, taṃ sabbam suttam pariyatti sāsanaṃ adhippetabbā. Atthato pana dvādasā padāni byañjanatthapadasamudāyabhāvato, yathāha: byañjanam attho cā ti.* <sup>2</sup> In Sum. and Asl. these verses are said 'to promote knowledge of the (sacred) texts. The metre of the whole Collection seems to have been *Aryā*. <sup>3</sup> See p. X n. 6. <sup>4</sup> See p. 215; 240. <sup>5</sup> G. V. p. 59. <sup>6</sup> p. 165, unless we have to do with an interpolation. But we know as yet too little about the habits which scholars of the *genre* of Buddhaghosa and Dhammapala were addicted to for being



is likewise connected with the name of Dhammapāla in the G. V.

Thus, the Commentary on the *Netti* tends to confirm the opinion current among the Buddhists that Dhammapāla composed it. Moreover, Dhammapāla is our first and, before Dhammakitti in the fifteenth century<sup>1</sup>, our only witness for the *Netti*. By him the opinion has been borne out that the *Netti* was preached by that Thera whom the Buddha declared as a "model to those who are qualified for setting out in detail sentences proclaimed concisely before".

In ascribing the *Netti* or, strictly speaking, the *Paṭiniddesa*-portions of it to one single author, the Buddhists are undoubtedly right. None but one could have planned a work of such a harmonious unity as the *Netti* proves to be when closely examined, notwithstanding much seeming incoherency, which is mostly due to the strange mixture of exegesis and analysis in it. Its author possessed a great familiarity with the Holy Writings, and he best continued the line of those who attempted to promote the Doctrine by getting down into terms and notions. Yet, in ascribing the *Netti* to a disciple of the Buddha, they are assuredly wrong<sup>2</sup>. The *Paṭiniddesavāra*, i. e. the main substance of our work, with its numerous quotations from the *Piṭaka*

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permitted to stamp a passage like V. V. A. p. 165 an interpolation. Also in *Nett. A.* (fol. 4u, obv., second line) the *Dhp. A.* (p. 77, Fausb.) is referred to and in such a way as makes it impossible to think of an interpolation. The explanation of words which occur in passages taken from the *Dhp.*, e. g. vv. 131; 132; 240; 325, is in *Nett. A.* identical with *Dhp. A.*, only the readings are sometimes better than those in the Extracts by Professor Fausböll, and deserve special attention for a future complete edition of the *Dhp. A.* It is beyond doubt for me that the author of the *Nett. A.* has had before him the *Dhp. A.* of his predecessor.

<sup>1</sup> See p. XI n. 2.    <sup>2</sup> A partisan of them is Mr. James d'Alwis (Introduct. to Kaccāyana's Grammar, Colombo 1863, p. XXVII), who likewise identified the author of the *Netti*

texts, is at variance with this assertion. Our second task will therefore be to show how a fiction like this was apt to grow up with respect to the author of the *Netti*.

In a *Sutta* of the *Āṅguttara*<sup>1</sup> we are told that, once upon a time, Mahākaccāyana was asked by the Brethren to develop before them the meaning of two couples of notions, viz. *adhamma* and *anatta*, *dhamma* and *atta*. He propounded the meaning, and the Teacher to whom the definitions of his disciple were repeated by the Brethren admonished them to keep in mind the exposition given to them by Mahākaccāyana. Owing to the circumstance that the Buddha had approved of him, the word of the great disciple was respected in no less degree than the word of the Teacher. Another time, a stanza quoted from S. I, p. 126 was interpreted by Mahākaccāna and proved to be conformable to the doctrine of the ten *Kasīnas*<sup>2</sup>. Here he excelled in the exegesis of Scriptural texts, as he did before in the analytical method. More explicitly we are, both in the *Asl.* (p. 4 sq.) and in the *Man.*<sup>3</sup>, referred to the *Madhupīṇḍikasutta* (M. I, p. 108 sqq.) as the *Sutta* which has given rise to the belief that the Word of Mahākaccāyana was as holy as the Word of the Buddha. 'Ever since the Teacher had approved of him, the entire

with the disciple of the Buddha 'the distinguished member of the Buddhist Church', alluding to A. I, p. 23. He thinks it to be 'very clear' that Kaccāyana, the author of the *Sandhikappa* [the same person as the author of the *Netti*] was one of the eighty eminent disciples of Gotama'. 'As such' he says 'he must have flourished in the latter-half of the sixth century B. C.' (l. c. p. XXX).

<sup>1</sup> A. V, p. 255 sqq. The same story occurs also p. 224 sqq., where Ānanda is substituted for Mahākaccāna. It originally applied to the latter alone, of whom it is said *samkhittena bhāsītassa vitthārena attham vibhajantānam* (A. I, p. 23).

<sup>2</sup> A. V, p. 46 sqq. <sup>3</sup> Cf. p. 129 (ed. Colombo):—*Atha Satthā aparabhāge Jetavane viharanto Madhupīṇḍikasuttantaṃ Kaccānapeyyālaṃ* (probably S. III, p. 9 sqq.) *Pārāyana-suttantaṃ (?) ti ime tayo suttanta atthuppatthiṃ katvā therāṃ samkhittena bhāsītassa vitthārena attham vibhajantānam aggaṭṭhāne ṭhapesi ti.*

Suttanta became the Word of the Buddha', says the Asl., and infers, by way of analogy, from this Suttanta to the K. V.<sup>1</sup> After this procedure it is easy to understand how it came about that the Netti was raised to the rank of a sacred text. For, whosoever its author may be, he accomplished his task with great skill, reviving, as it were, the splendid gifts of Mahākaccāyana, master in the art of logical distinctions and exegetical interpretations.

In the present state of our limited knowledge of the ancient Pāli literature before the rise of Buddhaghosa, we can only say that, previously to the lifetime of Dhammapāla, Mahākaccāna was identified with the author of the Netti in the Saṃgahavāra (v. 3), being part I of our work<sup>2</sup>. But how long it was before Dhammapāla, we do not know. This scholar was himself fully convinced of the fact of having before him a canonical book in that wider sense of this term which we now know, and he intended interpreting it 'by uniting the most pure Doctrine of the dwellers in the Great Vihāra with the Peṭaka'<sup>3</sup>. Unfortunately the latter (= Peṭakopadesa) has not yet appeared in print. In Ceylonese tradition it is ascribed to the author of the Netti, and in the Mandalay MS. of the Peṭ. every section bears a signature expressing the authorship of Mahākaccāyana, who is called here jambuvanavāsini, i. e. dwelling in a rose-apple grove<sup>4</sup>. The Peṭ. seems to presuppose the Netti<sup>5</sup>, but, acquaintance with its doctrines on the part of the

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<sup>1</sup> See p. XV.    <sup>2</sup> The commentary has the following divisions (fol. kā, rev., fourth line from bottom):—Sā panāyam Nettipakaraṇapariṇeṭṭhato tippabhedā hāra-naya-paṭṭhānānaṃ vasena. Paṭhamāṃ hi hāravacāro, tato nayavicāro, pacchā paṭṭhānavicāro ti. Pāli-vatthānato pana saṃgahavāra-vibhāgavārasena duvidhā. Sabbā pi hi Netti saṃgahavāro vibhāgavaro ti vāradvayam eva hoti. Tattha saṃgahavāro ādito pañcagāthāhi paricchinno . . . Vibhāgavāro pana uddesa-niddesa-paṭiniddesavasena tividho. <sup>3</sup> loc. cit.    <sup>4</sup> See p. VIII n. 4.    <sup>5</sup> I regret, for want of an edition of the Peṭ., not to be able to refer to the passages needed for the evidence. The Mandalay MS. of the Peṭ., after the usual doxology, adds Namō sammāsam-



Peṭ. taken for granted, it would not help us much, because both works are still floating dateless on the ocean of Indian literature<sup>1</sup>. Therefore, in order to limit more the date of the Netti between the fifth century A. D. and the third century B. C., i. e. between the age of Buddhaghosa and the age of the later canonical Pali books, the only expedient we have is to proceed to consult the contents of our work.

Dhammapāla has called the Netti a commentary (atthavannanā) to the 'Doctrine consisting of nine Aṅgas', i. e. to the Holy Writings. On the Scriptural basis, in fact, the various parts of the Paṭiniddesa rise. They explain the Piṭakas as a whole, though the quotations are not made from all the twenty-nine books of them. At every turn the author of the Netti draws on them in illustration and corroboration of his doctrines, but, a scheme being throughout ready in advance, the power of demonstrating comes only from the artificial interpretation carried into them. There is no passage that might not be turned to fit at last into the meaning aimed at by the author. The Netti may be styled a commentary, also because it consists of two or twice two *strata*<sup>2</sup>, where both times a commentary or an

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buddhānam paramatthadassinaṃ sīlādiguṇaparamippattānam. It embraces eight sections, the titles of which are ariyasaccapakāsanā, sāsanaṇaṇṇā, suttādhiṭṭhāna, suttavīcāro, hāravibhaṅga, suttatthasamuccaya, hārasampāta, and suttavibhaṅga(?).

<sup>1</sup> A firm point indeed would be given, if it be possible to recognize our Peṭaka (Peṭaka = Peṭakopadesa, as warranted by Dhammapāla) in the Peṭakī, to wit 'the person who knows the Peṭaka' of the Bharhut-Inscriptions (see Z. D. M. G. 40, 1886, p. 74) in the second or the beginning of the first century B. C. Peṭakī means either 'knowing the Piṭaka' or 'knowing the Piṭakas' or 'knowing the Peṭaka', though the juxtaposition of peṭakin with dhammakathika, suttantika, suttantakinī, and pañcanekeyika seems to be in favour of a more general meaning. In order to admit the meaning 'knowing the Peṭaka', we want such facts as would warrant this meaning against every other interpretation. <sup>2</sup> Another question is, whether they were composed by the same author who



exegetical part in prose is preceded by verses. The Uddesavāra gives the explanation of the Saṃgahavāra, and the Paṭiniddesavāra of the Niddesavāra, and particularly the twenty-six stanzas of the Niddesa<sup>a</sup> serve as a basis for a

made the Paṭiniddesa, or borrowed from a collection of verses already extant when a scholar, versed in the art of vibhaṅga or distinction, wrote the four parts now combined in the Paṭiniddesa, i. e. the Hāravibhaṅga, Hārasampāta, Nayasamutṭhāna, and the Sāsanapaṭṭhāna. I venture to think that the second alternative is not unworthy of earnest consideration. Taking vv. 1—26 of the Niddesa as a whole, the origin of which cannot be sought for outside the borders of scholastic learning, all the rest would be a contribution offered to his fellow-students by one whose talents arrived at a higher standard than theirs. As regards vv. 1—2; 4—5 of the Saṃgaha, they are likely to have been united originally with the verses of the Niddesa, having the metre in common with them. The Uddesa has relation only to v. 3 of the Saṃgaha, and this verse recurs in the Peṭ. (fol. cu, rev., last line but one) as an uddānagāthā. Its second half runs:—

atthārasa mūlapadā Kaccāyanagottanidditthā.

The various reading is, methinks, of no importance in comparison of the fact that Kaccāyana is said to have explained the sixteen hāras (on the meaning of this term see p. 195), the five nayas (ways of conduct), and the eighteen mūlapadas (principal causes). I am of opinion that this verse, to which the verses of the Niddesa afford the explanation or specification, took rise along with the verses surrounding it, and bore out the belief concerning the authorship of the Paṭiniddesa ascribed to Mahākaccāyana. The unknown scholar who made this Vibhaṅga, while he was going on in the traces still preserved in the Piṭaka books (e. g. S. II, p. 2; 42sq.; 44), believed himself to be analyzing the contents of verses hallowed by the memory of Mahākaccāyana, and he regarded the words of this chief disciple of the Buddha as an authority, high enough to appeal to it by the words: 'Thus spoke Mahākaccāna' or simply 'Thus he spoke'. If then a posterior generation transferred the same great name to him, attributing not only the verses, but also the prose to Mahākaccāyana, it was led, it seems, by the wish to bring both parts into an inseparable union.

disquisition and exegesis more or less free in treatment, called *Paṭiniddesa*. The terms *uddesa* and *niddesa* are sufficiently known from other Pāli books. The former means in our case 'sketch' or 'first plan', and the latter 'specification', the term *paṭiniddesa* (not in Childers) means 'coming back upon a subject', or 'setting out (the details of a specification) by way of retrospective' disquisition'.

For our knowledge of Buddhist terminology the *Niddesa* furnishes some remarkable specimens, and the *Paṭiniddesa* employs words many of which re-occur in the Dh. S. and other texts of the *Abhidhamma*, while others are not to be found in the canonical books as yet published for the P. T. S. As hitherto only one work earlier than the age of Buddhaghosa has come to our notice, I mean the *Milinda-Pañha*, it will be interesting to ascertain such words as occur in the *Netti* along with the *Mil.*<sup>2</sup>, although neither the *Mil.* can be traced in the *Netti*, nor the *Netti* in the *Mil.*<sup>3</sup>

In our search after evidence as to when the *Netti* was composed or assumed the shape in which we possess it, we were greatly pleased to find the *Aryā-metre*<sup>4</sup> in the *Niddesa*, and hoped that it would furnish at least an approximate date for it. The younger form of this metre<sup>5</sup> which is met with there is not used earlier than the beginning of the Christian era by the Jaina writers, as my friend Professor E. Leumann had the kindness to inform

<sup>1</sup> That is to say, always referring to the preceding *niddesa*. <sup>2</sup> See Appendix II. <sup>3</sup> I was able to detect only two passages which are identical in both works, viz. *apilāpanalakkhaṇaṃ sati* (*Nett.* p. 28; *Mil.* p. 37), and *savitakko-saviviccāro samādhi ... avitakko-avicāro samādhi* (*Nett.* p. 126; *Mil.* p. 337); but, as to the latter, we learn from *Asl.* p. 179 that it is taken from a *Piṭaka* text.

<sup>4</sup> I write *Aryā*, not *Āryā*, in accordance with the Pāli form of this term traceable in the *Vuttodaya*, and I always use grammatical terms and the like, when applied to Pāli books, in their Pāli form. <sup>5</sup> See H. Jacobi, *Z. D. M. G.* 38, 1884, p. 595 sqq.



me. Accordingly, wherever the same metre occurs, e. g. in Buddhist books, it seems to point to a date posterior to the time when the canonical texts came into being. Unfortunately, however, the basis on which this reasoning rests is far from solid, because a specimen of the younger Aryā is to be found in the Creed common to the Buddhists of all countries<sup>1</sup>. This formula is already referred to in the Bhabra Edict of king Asoka, as has been demonstrated by Professor Rhys Davids<sup>2</sup> and Professor Oldenberg<sup>3</sup>. There are several other verses, embedded in canonical texts, which are likewise written in the Aryā<sup>4</sup>. These are, it is true, of a later date than the aforesaid stanza, but they, too, are likely to have existed before our era<sup>5</sup>. Hence the Aryā of the Niddesavāra (and of the two preceding parts) does not touch the question about the age of the Netti. The very fact that it occurs in a canonical text speaks against it as a criterion of a later date.

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<sup>1</sup> i. e. the well-known formula which occurs already in the Mahāvagga, I, 23, 5 (Vin. I, p. 40 sq.):—

Ye dhamma-hetupabhavā | tesam hetum Tathāgato āha  
tesaṃ ca yo nirodho | evaṃvādī mahāsamaṇo ti.

(dhammā instead of dhammā and hetupa instead of hetuppa to suit the metre, see H. Jacobi, op. cit. p. 602).

<sup>2</sup> cp. J. P. T. S. 1896, p. 97 sq. <sup>3</sup> See Z. D. M. G. 52, 1898, p. 636 sq. <sup>4</sup> I am indebted to Professor Leumann for having called my attention to these verses, which are in part corrupted, in part distorted in the published texts where they occur, namely in Thig. from v. 400 to the end, excepting vv. 488—92, and in Jāt. VI, p. 132 sqq. (but not all verses). <sup>5</sup> Supposing the texts of the Pāli canon to have been remodelled again and again, before they assumed their final shape, I venture to advance the hypothesis that later on, when the Aryā was employed with a special predilection for *versus memoriales* of every kind (see p. XVI n. 1), the ancient formula of the Buddhist Creed came to be turned into the Aryā, being before extant only in prose. But this hypothesis would not prove right as regards the verses in the Aryā to be found in Thig. and Jāt., unless we assume that these stories were versified as late as when the Aryā had grown in favour everywhere in India.



We come to another point. The synonyms of *nibbāna* in the chapter entitled 'Vevacana-hāra' (p. 55) differ from the list made by Moggallāna in the *Abhidhānappadīpikā*, at the end of the twelfth century A.D. The latter comprises forty-six terms, the *Netti* fifty, and, besides, arrangement and metre are unlike in both. About half of the list in the *Netti* occurs in an *Uddāna*, forming part of the *Samyutta* (S. IV, p. 373)<sup>1</sup>, and so it is to be expected that the remainder also will be traced.

Last not least, a number of allusions which occur in the *Netti* are to be examined.

(1) It alludes to certain opponents, ironically called 'the venerable ones' (p. 52). These are said to decry the 'Noble Eightfold Path' and to sympathize with the upholders of false doctrines<sup>2</sup>. Our author must have had a special reason for making this digression. Apparently, it was suggested to him by the words saying that one who holds true doctrines has abandoned false ones. Obviously, these opponents were members of the Buddhist Church, otherwise the author of the *Netti* would have stamped them with 'ito bahiddhā'. At another passage of his work (p. 110), he had stamped with this mark those outside the Church. These people, he says, do not value the happiness of a calm mind, and like more to obtain happiness (*sukha*) by trouble (*dukkha*), their maxim being:— 'Whosoever indulges in sensual pleasures, causes the world to grow and so produces much merit.' Similar maxims have been held by all those who, in order to raise the standard of worldly life, were ready to extol the merits of one who is begetting children. I know of no passage in Brahmanic literature which fully coincides with that

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<sup>1</sup> S. IV, p. 368 sqq. indeed is written for the purposes of a *Nighaṇḍu*, and an earlier instance than this is hardly to be found. The author of the *Netti* was well acquainted with the *Nighaṇḍu*, nevertheless I decline to accept Mr. James d'Alwis' opinion (Introd. to *Kaccāyana's Grammar*, p. 105): 'It (the *Nettipakaraṇa*) combines a commentary with a Dictionary'. <sup>2</sup> ? K. V. p. 599 sqq.

in question. Only in a sentence from the Mahābhārata (Udyoga P. 37, 50) we have a remote parallel to it, for we read there:—

Yo dharmam artham kāmāṇ ca yathakālam niṣevate  
dharmārthakāmasamyogam so 'mutreha ca vindati.

However interesting these polemics are, we cannot use them as an argument for the date of the Netti. Perhaps further search into the vast bulk of Indian literature will shed some additional light on at least the last quotation, which taken by itself is not lacking in clearness.

For want of more important details I make a point of referring also to minute ones.

(2) If we compare the Atthāna-Vagga (A. I, p. 26sq.), i. e. the chapter on things that will never happen and on such things as will do so, with the parallel passages in the Netti (p. 92sq.), we shall easily observe a great number of divergencies between one and the other exposition. For our purpose the enlargement of the original list by some new categories has a special interest, because we discover in the neighbourhood of the person who causes divisions among the Brethren 'the wicked-minded one that breaks open Topes'. Also in the Mahāvastu (I, p. 101) we find a speech addressed by the Thera Kātyāyana to Kāśyapa, where the actions not performed by the Bodhisattvas and those performed by them are pointed out in verses one of which (v. 4) runs as follows:—

Samgham ca te na bhindanti na ca te stūpabhedakā  
na te Tathāgate cittaṃ dūṣayanti kathaṇ cana.

When the canonical Pāli texts were compiled, schisms had already divided the Samgha, but no profanations of Topes had been committed at that time. Afterwards, when the Nett. and Mhv. were composed or brought into their present shape, profanations of the aforesaid kind seem to have occurred frequently. From the juxtaposition of the thūpabhedaka with the samghabhedaka, however, we may conclude that not wars and persecutions, but acts of violence, prompted, it seems, by the longing for relics, stood before the eyes



of the Buddhist writers. Just as the decrees of Christian Councils against robbers of relics clearly prove that at their issue such deeds were not rare, so also the wish to stigmatise those who break open Topes betrays the frequency of these profanations.

Now, the first instance of 'opening' Topes is mentioned by the Chinese pilgrims Fā-Hien<sup>1</sup> and Hien-Tsiang<sup>2</sup> of king Aśoka. The king's motive was not bad; he was desirous only to distribute relics of the Tathāgata. According to Hien-Tsiang, another Indian ruler, Mahirakula, king of Kashmir, who lived some centuries before him<sup>3</sup>, broke open, or more rightly 'overthrew the Stūpas'<sup>4</sup>, exclusively led by fiendish cruelty. I need not say that it is impossible to find an allusion to the second account in the Mahāvastu and in the Netti. Before the incident happened to which it refers, both works had long been in existence. Nor do the passages quoted, any more than texts of later origin, contain an allusion to king Aśoka. The Buddhists did not refrain from giving judgments upon this king, but they gave them openly and frankly, whereas they avoided allusions, which always look ungentle and put out of humour. In my opinion, the statement, as regards opening Topes, supplies a valuable document proving that there were many who had no scruples about the means how to acquire relics. But if we are asked about what we have got for the date of the Netti, we answer that, since no other work, earlier than the Mahāvastu and the Netti<sup>5</sup>, is known in which those are disapproved of who break open Topes, and since the date of the Mahāvastu can be fixed by its

<sup>1</sup> J. Legge, *A Record of Buddhist Kingdoms*, p. 69sqq.

<sup>2</sup> S. Beal, *Buddhist Records*, II, p. 160. <sup>3</sup> loc. cit. I, p. 167 (On the date of Mahirakula, cp. also p. 119 n.). Rhys Davids places the invasion of Gandhāra by this king in about 300 A. D. (see J. P. T. S. 1896, p. 87). <sup>4</sup> loc. cit., p. 171. <sup>5</sup> In the shorter Sanskrit Dictionary by Böhtlingk *stūpabhedaka* is quoted from the *Kāraṇḍavyūha* (94, 23), a Mahāyāna-Sūtra. — In the K. V. p. 472 some sorts of irreverent behaviour against Topes of the Buddha are mentioned.



relation to other Sanskrit texts, chiefly to the Lalitavistara, we are not wholly deprived of all means to date the Netti. Therefore, unless future research prove me wrong, an approximate date for the Netti will be the time about or shortly after the beginning of our era<sup>1</sup>. I do not go so far as to maintain that the sentence in the Netti, as regards breaking open Topes, has been modelled after the Mahāvastu. On the contrary, I believe that the identical statement in both works is the reflection of what then was the *sententia communis* among Buddhists<sup>2</sup>. A link once having been found out, it is interesting to observe that there is withal a literal agreement between the two works respecting a stanza which in the Pāli books has been traced as yet only in a slightly different form<sup>3</sup>. But let us never forget that the Netti and the Mahāvastu are independent of each other, so that coincidences such as those referred to and even more<sup>4</sup> may be regarded as a mere hazard.

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<sup>1</sup> As my space is limited, I cannot dwell upon the subject with due length. But suppose that the compilers of the Mhv. were acquainted with the Lal., as they are likely to be, we have a *terminus ante quem non* for it, because the date of the Lal. can be ascertained with pretty certainty, being as old as the second or the first century B. C. The Mhv. itself is prior to the Buddhacarita of Aśvaghōṣa as well as to the Saddharma-Puṇḍarīka, the latter book having been translated into the Chinese for the first time under the Western Tsin dynasty A. D. 265—316 (cf. A Catalogue, by Bunyiu Nanjo, No. 136). <sup>2</sup> As regards the Netti, we have an evidence of its author's zeal for the worship of the Topes on p. 140 sqq. <sup>3</sup> See p. 12, where, however, Sum. I, p. 52 is omitted. Instead of *ratto* the readings are *kuddho* and *luddho*. <sup>4</sup> A further parallel is, I suppose, given in the expression *buddhānussatiyaṃ vuttaṃ* (at p. 54) where *buddhā* looks like the name of a dhammapariyāya, as it is actually called in Mhv. I, p. 163, 11, *dhamma* being, of course, what Aśoka probably has meant by *dhammapariyāyāni* in the Babhra Edict, and Senart fitly has rendered 'morceaux religieux'. I am not unaware of the existence of the six *anussatiṭṭhānas* in the canonical Pāli books (cf. A. III, p. 284) as well as in the Lal. (p. 34 sq.); but, in order to say that something is told

Moreover, it has not yet been made evident whether the *Netti* is anterior to the *Mahāvastu* or posterior to it.

To answer this question, an eastern scholar probably would remind us of the statement made by *Dhammapāla*, who says that he had restored a pure text 'by rejecting such readings as had crept into it by careless writing' (*pamādalekham vajjetvā*).

This statement, however, harmonizes with the belief that the *Netti* was composed by *Mahākaccāna*, only if, at the same time, we assume that *Dhammapāla* lent a meaning to the tradition which it never pretended to have; in other words, that the *Piṭakas* and *Aṭṭhakathās* as well as the post-canonical books were reduced to writing in the reign of *Vaṭṭagāmini* in the last century B. C.\* But *Dhammapāla* nowhere says that the *Netti* was written down in a book<sup>2</sup> at such an early date, nor does he maintain to have made use of 'the ancient commentary' (*porāṇaṭṭhakathā*) for the *Nett. A.*, while this is expressly stated by him in the Introduction to the *Cy.* on the *V. V.* and *P. V.* He tells us that the *Netti* was handed down by a series of teachers, but he omits saying that it was done so orally (*mukhapāṭhena*) or by letter, or (for we are open to choose) both orally and by letter. For my part, I hold the last,

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in the *buddhānussati*' (and likewise in the *dhammā*, *samghā*, *silā*, *cāgā*, thus only five), the author of the *Netti* appears to have been familiar with the idea of short texts or formulae, known by the name of *buddhānussati* (skr. *buddhānussmṛti*) etc. — Moreover, in *Mhv.* I, p. 34, 4. 5; II, p. 419, 4. 5, the terms *puṇyabhāgiyā*, *phalabhāgiyā*, and *vāsanābhāgiyā* correspond to those in the *Netti* (*passim*), but the group in which they appear there is enlarged by several others.

\* *Dip.* XX, 19 sqq.    <sup>2</sup> If, nevertheless, the *Ṭikā* has meant this by *poṭṭhakārūḥhakāle*, we are justified in withholding our assent to an opinion not borne out by the statement of *Dhammapāla*, although involved in his belief of the origin of the *Netti* in the age of the Buddha, and contradicted by the *Dip.*, which expressly says:—*piṭakattayapālīṇ ca tassā aṭṭhakatham pi ca* (*poṭṭhakesu likhāpayum*).

because the words about the careless writing, as I interpret them, have reference to the text of the *Netti* and not to the canonical books which Dhammapāla intends to adduce. He says<sup>1</sup>:—

I will make a commentary. Rejecting the carelessly *written* text, I shall completely fix the *sacred* text (of the *Netti*) for promoting instruction. As the Doctrine of the Teacher along with its interpretation will last and the investigation of the lions of former scholars cannot faint, I have plunged into the five Nikāyas and united with the *Peṭaka*, as far as possible, the most pure doctrine of the dwellers in the Great Vihāra (which is) unmixed with and unstirred by (sectarian views, which is) full of subtle investigations.

The commentary on the *Netti* by Dhammapāla is in no way, I repeat it, a reconstruction. It has not been preceded by any other commentary on the same work either in Sinhalese or in Pāli. Thus, if examined closely, the statement made by Dhammapāla, and in spite of apparent inconsistencies inherent to it, points to the beginning of our era or thereabouts as the presumable date for the *Netti*.

Another method to find an answer to the aforesaid question, and a more convenient one, at least to our western needs, is to gather within the compass of our work such indications as are apt to bring the date of it into more narrow limits. One indication is given in the ideas clustered about the terms *sa-upādisesā-nibbānadhātu* and *anupādisesā-nibbāna*<sup>2</sup>, which Professor Oldenberg dealt with nearly twenty years ago<sup>3</sup>. The later development of these ideas is represented by the It. (p. 38 sq.; cf. p. 121). Here the former of the two terms designates that state of perfect holiness where the *khandhas* still endure, the latter denotes the total extinction of existence when no *khandhas* remain. Such, however, was

<sup>1</sup> As to the text, see p. X sq.      <sup>2</sup> See Buddha (1881), p. 432 sqq.



not the primary notion as laid down in these terms; but, since at present we have not to do with their development, but solely with the ultimate notion they have reached in the Piṭakas, we dismiss the discussion about this subject. The notion as coined in the It. was since then never given up, notwithstanding many passages in other Piṭaka books which are in favour of the earlier notion. On the other hand, as one of the principal exigencies of a text-book is to simplify, it will not be surprising to find simplifying tendencies in the Netti, though it be called and really is a pakaraṇa, i. e. a treatise. Thus, the definition of sa-upādisesa-nibbānadhātu and anupādisesa-nibbāna\* on p. 38 of our work† is more simple and precise than the definition or rather description of both states in the It. Besides, as a thorough acquaintance of the Netti with the ethico-psychological notions of the later canonical books, especially with the Dh. S. and most probably also with the K. V. can be taken for granted‡, the earliest date for it would be the last third of the third or the first third of the second century B. C. But from another indication in the Netti we shall see that this date can hardly be maintained.

(3) Through the Buddhist literature without distinction of language and age there is scattered an aggregate of technical terms in number of seven, viz. the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Saintship, the five Organs of the moral sense, the five

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\* The definition on p. 38 is not contradicted by the statement on p. 92 that a sāvaka who is sa-upādisesa never can reach the anupādisesa-nibbānadhātu, for here is only said that one must be sa-upādesesa before becoming gifted with the anupādisesa-nibbānadhātu, and this is quite consonant with the later doctrine on the sa-upādisesa and anupādisesa-nibbānadhātu. Similar statements occur, e. g. A. III, p. 441 (No. XCVIII). — Nett. p. 109 by anupādiseso puggalo is meant the man who has left behind himself every sort of distress and realized that state where there is no distress at all, i. e. nibbāna in its fulness or the anupādisesa-nibbānadhātu. † See Appendix II.

moral Powers, the seven forms of Wisdom, and the Noble Eightfold Path. In the Piṭakas, and in books of as late a date as the Milinda<sup>1</sup>, they are enumerated, but neither the sum total is added nor a collective name of them<sup>2</sup>. For brevity, I only refer to M. P. S. III, 65 (cf. S. B. E. vol. XI, p. 62 n. 2) and to Mil. p. 37; 330; 335; 358. For the first time they appear under the designation of bodhipakṣadharmā in the Lalitavistara (p. 8; 218)<sup>3</sup>, but even here no sum total is given, and in the latter of the two passages ariyasatya is inserted between smṛtyupasthāna etc. and the collective term [sarva]bodhipakṣadharma. To account for this insertion, either we have to assume an interpolation or to suppose that the number of the bodhipakṣadharmanas was not circumscribed at the time when the Lal. came to being and so could be increased to one's liking. Although it may be perplexing to see bodhipakṣadharma first applied to an aggregate of seven terms and then to the same aggregate one added, nevertheless, and chiefly for want of an express statement respecting the number, I am disposed to impute an incongruity like this to the work in question. In the Saddharma-Puṇḍarīka<sup>4</sup> for the first time we meet with the term saptatrimṣa bodhipakṣikā dharmā, and with its Pāli equivalent in the commentaries of Buddhaghosa<sup>5</sup>. This term since then has

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<sup>1</sup> They are not mentioned at all in the Mhv. <sup>2</sup> In the Suttavibhaṅga (cf. Vin. III, p. 93; IV, p. 26) maggabhāvanā is said to embrace the above named categories. <sup>3</sup> Moreover, they form part of the 108 Dharmāloka-mukhas (Lal. p. 38sq.). Here the four last classes are detailed, and the two former are identical except in name. <sup>4</sup> See S. B. E. XXI, p. 420, n. 1. <sup>5</sup> E. g. Dhp. A. p. 180; 201; 209 (on p. 273 saptatrimṣa is missing). Also Dhammapāla when commenting upon Scriptural texts uses this term, e. g. Nett. A. (fol. 4hā, obv., second line):—Saddahāno ti (cf. S. I, p. 214, quoted in the Netti, p. 146) yena pubba-bhāge kāyasucaritātibhedena aparabbhāge sattatimsabodhipakkhiyabhedena dhammena arahanto buddha-paccakabuddha-buddhasāvaka nibbānam pattā. Cf. also the passages on p. 197; 261. In the Peṭ., a work of a later date

got into use in Buddhist schools. The *Netti*, however, refers to forty-three (*tecattālisa*) *bodhipakkhiyā dhammā* (p. 112), i. e., according to *Dhammapāla*, to the usual thirty-seven *plus* the six *Saṅkhās* (the thought of impermanence, of suffering, of non-existence of a Self, of abandonment, of indifference, and of complete cessation). We have for this a twofold explanation. Either the author of the *Netti* took no notice of the current term intentionally, or he believed himself free to add a further category to the usual number of seven. The latter supposition seems to be more in harmony with what we have learned from the *Lal.* as well as with the fact that, as soon as terms are settled, diversity in using them at once ceases. Hence I conclude that the *Netti* was composed at a time when '*bodhipakkhiyā dhammā*' was already in use<sup>1</sup> as a term for certain categories relating to the highest Wisdom, but when the number of these categories was still unsettled, that is to say, it came to being about the beginning of our era or shortly later.

The name of the author of the *Netti*<sup>2</sup> became forgotten in the course of time, and a fictitious name has intruded, or his true name was *Kaccāyana* and this was afterwards changed into *Mahakaccāyana*, the name of one of the chief disciples of the Buddha. He is, however, altogether different from the grammarian *Kaccāyana*<sup>3</sup>,

than the *Nett.*, the term occurs on fol. 7a, obv., fourth line fr. b., and fol. 7am, obv., third line.

<sup>1</sup> An incontestible evidence of their having been known to the author of the *Netti* is given on p. 31, where seven categories are enumerated and summed up by *bodhaṅgamā dhammā bodhipakkhiyā*. <sup>2</sup> In the *Sās.* p. 33 (cf. also p. 99, 116) the author of the *Netti* is left unnamed.

<sup>3</sup> See Note on the Pali Grammarian *Kaccāyana*, by G. E. Fryer, with some remarks by R. Hoernle (Calcutta 1882). Fryer comes to the conclusion 'that *Kaccāyana* (whom he identifies with the Ceylonese *Sāriputta* against the traditional ascription of the grammar in question to an Indian *Kaccāyana*) lived in or about the twelfth century of the Christian era.' Without entering into the



who likewise was regarded as identical with Mahākaccāyana<sup>1</sup>.

The tradition of the North has preserved the name of a Kātyāyana or Kātyāyanīputra, author of the Jñānaprasthāna, one of the seven Abhidharma-books mentioned by Vasubandhu in his Abhidharma-kośa<sup>2</sup>. Hien-Tsiang, too,

discussion, I only say that I reject the hypothesis of a mistake, on part of the Ceylonese with respect to Sāriputta, built up by Fryer; and, in my opinion, also Hoernle was mistaken, when he believed that a certain Kātyāyana, mentioned by Hien-Tsiang (see p. XXXIV n. 1), might have been the Grammarian.

<sup>1</sup> See d'Alwis, *Introd.* p. XXX (cited above p. XVII n. 2); p. LXXII, where he writes:—I incline to the opinion that this Pali Grammar [the Sandhikappa] was written by Mahā Kaccāyana in the latter half of the sixth century B. C. — d'Alwis refers (p. XXII) to a Tika to the Aṅguttaranikāyatthakathā. The passage quoted therefrom runs:—Mahākaccāyanatthero pubbapatthanāvāsena Kaccāyanapakaraṇaṃ (the grammar?), Mahāniruttipakaraṇaṃ Nettipakakaraṇaṃ cā ti pakaraṇattayaṃ samghamajjhe pakāsesi. But in the Man., when there is related how Mahākaccāyana in a former birth, while he was making a firm resolve, aspired to the same distinction as he had seen the Teacher confer upon a certain Bhikkhu, no mention is made of vyākaraṇa and nirutti; nor did the Master promise him anything of the sort, but only he addressed him, saying:—‘Afterwards, at the end of a hundred thousand of aeons, the Buddha, Gotama by name, will be born; in his Doctrine you will become the chief of those who explain in detail the meaning of what is concisely expressed’.—I must, however, not omit to note that the words at the beginning of our chapter, viz. aññe kira Tathāgatassa samkhepavacanāṃ atthavasena vā pūretuṃ sakkonti vyañjana-vasena vā, ayaṃ pana thero ubhayavasenāpi sakkoti, tasmā aggo ti vutto, may possibly have supported the opinion that Mahākaccāyana, at the same time, was a very good exponent of the Doctrine and an excellent grammarian. In the G. V. p. 59, beside the works attributed to Mahākaccāyana by the aforesaid Tika, three more works are mentioned, i. e. Cullanirutti, Peṭakopadesa, and Vannaṇṭi, whereas in the Sās. (p. 75, 77, 110, 111) the Grammar alone is mentioned. <sup>2</sup> See E. Burnouf, *Introduction*, p. 447.

refers to the Jñānaprasthāna or Abhidharmajñānaprasthāna-śāstra by Kātyāyana, and says that it was composed three hundred years after the Nirvāṇa<sup>1</sup>, viz. about the beginning of our era, if we adopt 400 years before Kaniska as the date of the Nirvāṇa. Two Chinese translations of the same work exist, as will be seen from Bunyu Nanjio's Catalogue *sub* Nos. 1273 and 1275. Already thirty-seven years ago, d'Alwis rejected the opinion that the reputed author of the Abhidharma-book may be identified with the grammarian Kaccāyana<sup>2</sup> whom he believed to have lived in the sixth century B. C. Nor have we better evidence to identify the author of the Netti with the author of the Jñānaprasthāna. For the author of the Netti belonged to the Theravāda school, to which the Ceylonese almost exclusively adhered as well as many Buddhists in Southern India. The author of the Jñānaprasthāna, on the contrary, adhered to the Sabbatthi-(Sarvāsti-)vāda school, one of the two branches into which the Mahīpāsakā were divided. In other words, the former was an orthodox, but the latter a schismatic (bhinnaka), to use the distinctions of the K. V. A. p. 2 sq.

It remains for me to add a few words about the materials upon which the present edition is based. These are the following MSS.:—

B.: palm-leaf MS. of the India Office, in Burmese characters (see Catalogue of the Mandalay MSS. in the India Office Library, by Professor V. Fausbøll: J. P. T. S. 1896, p. 41);

B<sub>1</sub>: palm-leaf MS. of the India Office (Phayre Collection), likewise written in Burmese characters (see Catalogue of the Pāli Manuscripts in the I. O. L., by H. Oldenberg: J. P. T. S. 1882, p. 61);

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On the relation of the Jñānaprasthāna to the Pāli Abhidhamma-book Paṭṭhāna (four vols. in the King of Siam's Edition) we have, of course, no information.

<sup>1</sup> Cf. Beal, *op. cit.* I, p. 175.   <sup>2</sup> See *Introd.* p. XXXII.

S.: paper MS. (bought from W. Subhūti by Professor Rhys Davids, 1894), in Sinhalese characters.

These three MSS. contain the text of the *Netti* alone.

Com.: palm-leaf MS. of the India Office in Burmese characters (see J. P. T. S. 1896, p. 41).

This MS., from which I have noted readings whenever they might be hoped to contribute to a better understanding of the text, contains the Commentary on the *Netti* by Dhammapāla.

Besides, I have taken into consideration, but occasionally only, a palm-leaf MS., in Sinhalese characters, of a *Ṭikā* to the last-named commentary, which was kindly lent to me by Professor Rhys Davids.

This *Ṭikā* seems to be identical with a book registered in the Catalogue of the Mandalay MSS. by Professor Fausbøll, p. 42. At least, both begin with the same phrases, although they end differently, and the number of leaves<sup>1</sup>

<sup>1</sup> In a postscript to the Mandalay MS. we read *Netti-atthakathāya Linatthavaṇṇanā niṭṭhitā* (see J. P. T. S. p. 42). The *Ṭikā* which I have before me has a longer postscript and this runs:—*Nettiyā atthavaṇṇanā Samantapāla-nāmena caritā Mahādhammarājaguru-nāma Mahārā-jatherena racitā jinaputtānaṃ hitakārā Nettiyā vibhāvanā chabbisādhikanavasate Sakarāje (1575 A. D.) savana-māse (sā°) sukkapakkhe navadivase suriyuggamanasamaye samattā.*

*Saddhasattuttamo nātho loke uppajji nāyako  
sambuddho Gotamo jino anekagunālamkato.*

*Sāsanam tassa setṭha(m) vassasatādhikam dvisahassam, yadā pattaṃ nimmalavaddhakam subham, tadā bhūmissaro Mahādhammarājā mahiddhiko*

*Anakketasāre(?) ti rājāno anuvattake  
laddā steje (? setacchatte) vare loke vimhayajānane  
appamatto mahāviro puññaṃ katvā hi modati.*

*Tasmim vasse sāvaṇe māse candimadivase suriyuggamane  
kāle niṭṭhitā vibhāvanā.*

*Yattakam sāsanam tṭhitam tattakam racitam mayā  
tṭhātu Netti-vibhāvanā jinaputte hitavahā.*

*Iti tam racayanto puññaṃ adhigatam mayā.*

*Hontu tassānubhāvena sabbe vimuttirasabhā (-rassabhā)*



in the MS. of Professor Rhys Davids far exceeds that of the Mandalay Collection<sup>1</sup>.

A colophon of the former says that it was composed in the last third of the sixteenth century A. D. in Burma by Samantapāla, in the reign of king Mahādhammarāja<sup>2</sup>.

The text of the Netti in all three MSS. represents the *textus receptus* as authorized by Dhammapāla. Of the various readings which he discusses at different places, only four are supported by a MS. of the text of the Netti<sup>3</sup>.

Vitorājadēviputta-nattā ca sajjātikā (sahajā-)

sabbe rājasukhe thatvā caranta (-tu) caritaṃ sukhi.

(I join in this wish most heartily).

Devo kāle vassatu, sabbo rājjato jano sukha(m) aññam-  
aññam ahimsanto piyo hotu, hi kālava (-vā) hoti. Siddhir  
astu. Nimi(?).

Ayaṃ Nettipākaraṇāṭikā London-nāma nagare pālipottha-  
kasamāgamāyattamūlena Lamkādiṇe Gaṇanagare Eḍmaṇḍ  
Guparatna-Ātapattunāmena Mudalindena mayā buddhassa  
Bhagavato parinibbānato timsuttaracatusatādhikadvisahas-  
sesu atikkantesu ekatimsatime samvaccare (A. B. 2431;  
A. D. 1888) likhāpetvā pahitā ti dāṭṭhabbam.

<sup>1</sup> The latter has 111 leaves, each leaf with 9 lines, the  
former has 203 leaves, with 8 lines, seldom 7 to the leaf.

<sup>2</sup> ?Sihāsūradhammarāja, whose Burmese name was Nyaung-  
Rām-Meng. A new Tika (abhinavāṭikā), called Peṭakā-  
lamkāra, was composed by Nāpābhūssāsanadhaja towards  
the close of the eighteenth century A. D. (cf. Sās. p. 134).

<sup>3</sup> I subjoin a list of these various readings, following the  
pages of the present edition:—

- 1) p. 1, v. 1 b. sadā naramanusso ti keci paṭhanti, taṃ  
na sundaram.
- 2) p. 1, v. 1 c. Apare pana taṃ tassa sāsānavaran ti  
paṭhanti. Tesam matena yaṃ-saddo sāsānasaddena  
samānādhikarāṇo ti dāṭṭhabbo. Idaṃ vuttaṃ hoti:  
Yaṃ sāsānavaraṃ salokapālo loko pūjayati namassati  
ca, taṃ sāsānavaraṃ vidūhi nātabban ti. Imasmiṃ ca  
naye lokapālasaddena Bhagavā pi vuccati, Bhagavā  
hi lokagganāyakattā nippariyāyena lokapālo, tasmā  
tassā ti lokapālassa Satthuno ti attho.
- 3) p. 1, v. 1 d. vidūhi neyyan ti pi paṭho. Tassa paṇḍi-  
tehi saka-parasantānesu netabbam pāpetabban ti attho.

Yet, it must be borne in mind that, since not every word and phrase of the *Netti* has been embedded in the *Cy.*,

Tattha attasantāne pāpanam bujñhanam, parasantāne bodhanan ti daṭṭhabbam.

- 4) p. 1, v. 3 d. Kaccāyanagottanidditthā ti pi pāṭho (cf. p. XXI n.).
- 5) p. 1, v. 4 b. Keci nayo cā ti paṭhanti, tam na sundaram.
- 6) p. 2, l. 15. Gatā ti nātā, matā ti attho, so eva vā pāṭho.
- 7) p. 3, v. 1 a. Keci assādādinavato ti paṭhanti. Tam na sundaram.
- 8) p. 3, v. 3 c. adopts yuttāyuttaparikkhā for yuttā-yutti (cf. p. 201).
- 9) p. 3, v. 6 c. pubbāparena sandhi ti pi pāṭho (borne out by B.)
- 10) p. 4, v. 19 b. Keci samkilese ti pi paṭhanti (borne out by B., S.).
- 11) p. 4, v. 20 c. olokayate te abahī ti pi pāṭho (for manasā volokayate, cf. p. 208).
- 12) p. 4, v. 21 b. ukkhipiya yo samāneti ti pi paṭhanti (cf. p. 208).
- 13) p. 4, v. 22 b. adopts disālocanato for disālocanena (cf. p. 208).
- 14) p. 4, v. 23 ab. Keci pana ākāra-pada-byañjana-nirutti yo ca niddeso ti paṭhanti.
- 15) p. 5, v. 26 c. adopts saṅkalayitvā for samkhepayato (cf. p. 210).
- 16) p. 8, l. 1. has samuṭṭhito instead of sambhavati (cf. p. 212).
- 17) p. 8, l. 8. Imāsu dvisu paññāsū ti pi paṭhanti.
- 18) p. 10, l. 23. Yathā kiṃ bhavēyyā ti pi pāṭho.
- 19) p. 14, last line. adopts avijjāvasesā for avijjā niravasesā (cf. p. 214 sq.).
- 20) p. 15, l. 29. imehi catūhi indriyehi ti pi pāli (cf. p. 215).
- 21) p. 15, last line. padhānan ti pi pāṭho (cf. p. 216).
- 22) p. 18, l. 8. paṭighaṭṭhāniyesū ti pi pāṭho.
- 23) p. 48, last line but one. Keci pana ten' eva brahmacariyenā ti paṭhanti. Tesam matena siyā tassa (scl. aṭṭhasamāpattibrahmacariyassa) paṭikkhepo.
- 24) p. 49, l. 6. Ye pana ten' eva brahmacariyenā ti paṭhanti, tesam ayam pāṭho:—Vāsanābhāgiyam nāma suttam: dānakathā, silakathā, saggakathā, puñṇavi-

a *textus receptus* can only be spoken of so far as passages, sentences, words, etc. of the Netti have passed into the Cy. Another reservation is to be made with regard to the quotations from the Holy Writings. These have readings of their own, which are peculiar to our text and perhaps due to a different recension, and others, which occur also in the MSS. of the canonical books. I hold that, from the textual point of view, they are a medley of readings coming from more than one quarter. For a history of the text of the Netti they can be set aside, whereas the history of the text of the Piṭakas is all the more concerned with them.

There remain, of course, a great many readings which have sprung from negligence on part of the copyists. All MSS. including the Cy. partake of them, but B. and Com. in a less degree than B<sub>1</sub> and S. Taking into account all sorts of errors, the latter two presuppose a MS. from which both directly descend, and which probably had its home in Burma. The best MS. of our text is B., and the MS. from which it descends is the ancestor, direct or indirect,

pākakathā ti . . . Tattha katamo pāṭho yuttataro ti? Pacchimo pāṭho ti (i. e. the reading of the text); niṭṭham gantabbam, yasmā Nibbedhabhāgiyam nāma suttaṃ: yā catusaccapakāsanā ti vakkhati, na hi mahāthero sāvasesaṃ katvā dhammaṃ desesi ti.

25) p. 49, l. 25. mentions the reading avitarāgehi, borne out by B<sub>1</sub> (cf. p. 223).

26) p. 52, l. 4. vādānupātā ti pi pāṭho, vādānupavattiyo ti attho.

27) p. 99, l. 6. purā aniyatam samatikkamati ti pi pāṭho.

28) p. 108, l. 8. paścāgamanan ti pi pāṭho.

[29) p. 137, l. 17. yājayogo ti pi pāṭho, dānayutto ti attho.

30) p. 146, l. 5, fr. b. viratto ti pi pāṭho.

31) p. 172, l. 20. pakuppeyyum ti pi pāṭho.

32) p. 176, l. 8. silakkhandenā ti pi pāṭho.

33) p. 189, l. 3. maggaṃ jānāti hitānukampi ti pi pāṭho.]

The last five Nos. refer to readings of canonical texts quoted in the Netti. Of these No. 30 is borne out by the MSS.



of the MS. from which B<sub>1</sub> and S. descend. We hereby best account for errors which B. has in common partly with B<sub>1</sub> and partly with S. Upon the whole, there is little room for variations, provided that we restrict ourselves to the Netti, properly speaking.

Variations in spelling which occur in the MSS. are fitly avoided by my adopting one mode of spelling throughout. As a rule, I gave preference to the spelling of the Sinhalese MS. of which, however, the agreement with the Burmese spelling is greater than we are generally prepared to expect. E. g., it always has *by*\* instead of *vy*\*; it sometimes spells *gandha* (bond), not *gantha* as in other Sinhalese MSS. As to spelling, consistency would be sought for in vain in one and the same MS., and I, too, may be guilty of one inconsistency or another<sup>1</sup>. But let me not be understood to have corrected indiscriminately and

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<sup>1</sup> E. g., in spelling the nasal before a guttural.—A *crux* of our Burmese MSS. is the correct spelling of *tt*, which is mostly confounded with *tth* because of their likeness in the Burmese alphabet. On p. 23 and 38 of the present edition, the words *aññatta* (*anyatā* or *anyatva*) and *ekatta* (*ekatā* or *ekatva*) compel me to become more detailed on their behalf. At p. 23, B. and B<sub>1</sub> have the spelling *tt* and *tth* one beside the other, S. has always *tt*, as in the Sinhalese alphabet *t* and *th* are quite unlike. The Commentary (fol. 11a, obv., fourth line from bottom) gives the following explanation to p. 23:—*Aññattham* (*sic*) *tadaññam* *pi* *byañjanato* *gavesitabban* *ti* *attho*. *Imesaṃ dhammānaṃ atthato ekattan* (*sic*) *ti* *imam* *ev'* *attham* *Na* *hi* *yujjati* *ti* *ādinā* *vivarati* ... *Tena icchātāṇhānaṃ atthato ekattaṃ* (*sic*) *vuttaṃ* *hoti* *ti*. *Etena* *na* *hi* *yujjati* *icchāya* *ca* *taṇhāya* *ca* *atthato aññattan* (*sic*) *ti* *yathā* *idaṃ vacanaṃ samatthanam* *hoti*, *evaṃ* [MS. *eva*] *icchā vipariyāye āghatavathūsu* *kodho upanāho* *ca* *upajjati* *ti* *idaṃ* *pi* *samatthanam* *hoti*. *Na* *tathā jarāmarāṇavipariyāye* *ti* *jarāmarāṇatāṇhānaṃ atthato aññattaṃ* (*sic*) *pi* *samatthitaṃ* *hoti* *ti* *etaṃ attham* *dasseti* *Imāya yuttiyā* *ti* *ādinā*. *Yadi icchātāṇhānaṃ atthato anaññattaṃ* (*sic*), *atha kasmā* ... And to p. 38 (fol. co, last line) it says:—*Yadi* *pi* *atthato* (*sic*) *ekaṃ*, *desanāya* *pana viseso* (i. e. *aññatta*) *vijjati* *ti* *dassetuṃ* *Api* *cā* *ti* *ādi* *vuttaṃ*. In point of fact, the difference between

without paying attention to the fact that, in course of time, spelling, too, undergoes variations. Thus, e. g., the correct spelling of the participle of necessity in *iya* is nearly extinct and displaced by *iya*, whereas the passive in *iya* or *iyya* is still preserved, at least in most cases. I suppose that the scribe of the Sinhalese MS., who had before himself either a Burmese pattern or a Sinhalese made after a Burmese, was induced to spell differently by what he bore in his memory and hand from antecedent exercises.

As regards the metre, I have removed irregularities in number or quantity of syllables whenever I could do it without altering much the traditional form. Ślokas, the metre of which may be cured by dropping a syllable, e. g. *am* before a vowel in the next word, *iy* instead of *y*, are, in my opinion, not to be freed from their irregularity, because they were intended to be sung, and it is easy to contract two syllables (or to protract one) while singing. There are instances, however, where our endeavour to cure the metre is necessarily stopped. Thus, e. g., we meet with supernumerary words and many other inconveniencies, which it is better to leave untouched.

I have taken pains, in order to trace the very numerous quotations from the sacred texts which are interspersed in the *Netti*, especially in the *Sāsanapaṭṭhāna*-portions of it. For about the first half of the work, I am glad to say, Professor Rhys Davids has facilitated my labours by having ably annotated in his MS. nearly thirty references. In spite of this kind aid and my own repeated perusal of the printed *Piṭaka* books, I have to confess many failures. May others succeed better, and I have the comfort — *πόνος δ' ἐοικετός!* I omitted to refer to such passages as are very frequent in our Pāli books and therefore familiar to all scholars, and I have marked with 'Cf.' passages of which the text referred to does not present an exact

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*anyatā* = *aññatta*, and *anyārtha* = *aññattha*, *ekatā* = *ekatta*, and *ekartha* = *ekattha* is a very small one.

parallel. All quotations from the Sacred Scriptures are printed in italics.

The Commentary on the *Netti* by Dhammapāla fills 187 leaves, 9 lines to the leaf, and so I had the alternative to give either nothing or extracts from it in good number and selection. It is precisely the latter that we need for the understanding of the *Netti*<sup>1</sup>. My only MS. of the Cy. was the Mandalay MS., but, as it is a very good and well-written copy, and other copies are rare, I hazarded, methinks, nothing in holding to it alone.

There is in the commentary on the *Hārasampāta*<sup>2</sup> an additional discussion<sup>3</sup> about the sixteen *hārasampātas* which covers fol. 7a, rev., first line till fol. 7o, obv., fourth line. It is headed by Dh. v. 2, and immediately the question is put *Tattha katamo desanā-hārasampāto?* That is to say, it substitutes for the *Hārasampāta* of the *Netti* an independent analytical research, in which only the framework of the *Netti* is retained. I deem it important enough to subjoin it in an Appendix. The Extracts from the Cy. are printed with all orthographical peculiarities of my MS., and if corrections were needed, the incorrect form is always put in the foot-notes.

In conclusion, I have to offer my sincere thanks to the authorities of the India Office Library for their having lent me three MSS., and to Professor Rhys Davids for his kindness in allowing me the use of two MSS. in his possession. I wish also to thank my friend Professor Leumann, who by helping me over some metrical difficulties in the first pages has laid me under much obligation.

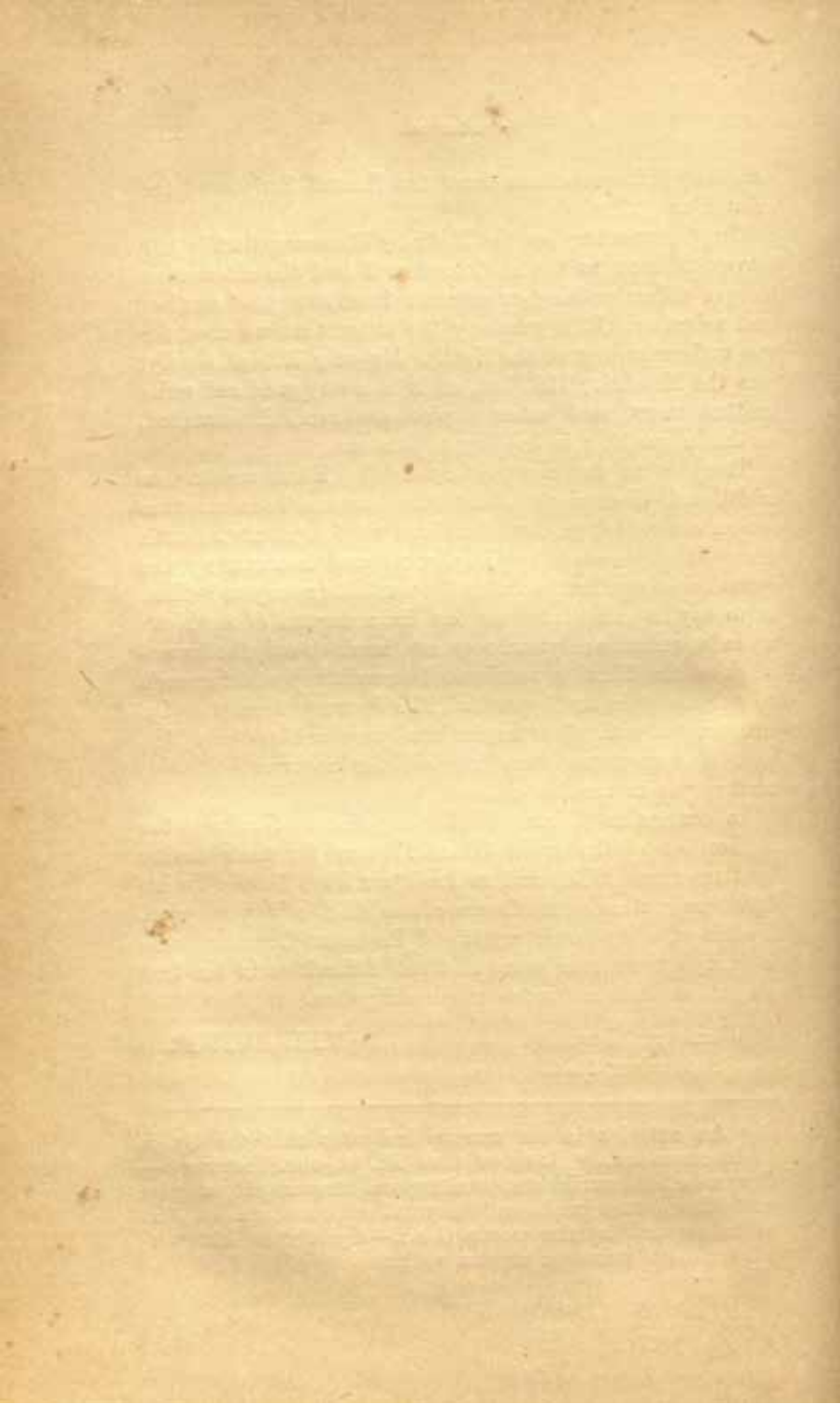
Würzburg (Bavaria).  
September 1900.

THE EDITOR.

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<sup>1</sup> An asterisk in the margin indicates that the Cy. is to be consulted. <sup>2</sup> It closes thus (fol. 7a, obv., last line):—*Sesam ettha parikkhāra-samāropana-hārasampātesu yaṃ vattabbam, taṃ pubbe vuttanayattā uttānam eva.* <sup>3</sup> It is introduced by the words (l. c.):—*Api c'ettha hārasampātaniddeso iminā pi nayena veditabbo.*





Namo Tassa Bhagavato Arahato sammāsam-  
buddhassa.

## SAMGAHAVĀRA.<sup>1</sup>

<sup>1</sup> Yam loko pūjayate | salokapālo sadā namassati ca  
tass' eta<sup>2</sup> sāsanavaram | vidūhi ñeyyam naravarassa 1  
Dvādasa padāni suttam | tam sabbam byañjanañ ca attho ca  
tam viññeyyam ubhayam | ko attho byañjanam katamam?<sup>2</sup>— 2  
Soḷasa hārā Netti | pañca nayā sāsanaṃ pariyetthi<sup>3</sup> ✱  
atthārassa mūlapadā | Mahakaccānena<sup>4</sup> niddiṭṭhā. 3  
Hārā byañjanavicayo | suttassa nayā tayo ca suttattho  
ubhayam pariggahitam | vuccati suttam yathāsuttam. 4  
Yā c'eva deśanā yañ ca | desitam ubhayam eva viññeyyam  
tatrāyam ānupubbi | navavidhasuttantapariyetthi<sup>5</sup> ti<sup>6</sup>. 5

## VIBHĀGAVĀRA.

### I.

#### Uddesavāra.

1. Tattha katame soḷasa hārā?

Desanā, vicayo, yutti, padaṭṭhāno, lakkhaṇo, catubyūho,  
āvatto, vibhatti, parivattano, vevacano<sup>7</sup>, paññatti, otarano,  
sodhano, adhiṭṭhāno, parikkhāro, samāropano iti.

<sup>1</sup> Titles not in the MSS.

<sup>2</sup> Metre Ariyā; v. 1 Jaghanacapalā, vv. 2—4 Pathyā,  
v. 5 Mukhacapalā (pāda a: Vipulā).

<sup>3</sup> etam, B., S. <sup>4</sup> Mahā°, B., S.

<sup>5</sup> °suttam pari°, S. <sup>6</sup> B. adds saṅgahavāro. <sup>7</sup> om. S.

Tassānugiti: —

<sup>1</sup>Desanā vicayo yutti | padaṭṭhāno ca lakkhaṇo  
catubyūho ca āvatto | vibhatti parivattano<sup>2</sup> 1  
vevacano ca<sup>2</sup> paññatti | otaṇṇo ca sodhana  
adhiṭṭhāno parikkhāro | samāropano<sup>3</sup> soḷaso. 2  
<sup>4</sup>Ete soḷasa hārā | pakittitā atthato asaṃkiṇṇā  
etesāṇ c'eva<sup>5</sup> bhavati | vitthāratayā nayavibhatti ti. 3

\* 2. Tattha katame pañca nayā?

Nandiyāvatto, tipukkhalo, sihavikkilīto, disālocano, añ-  
kuso iti.

Tassānugiti: —

<sup>6</sup>Paṭhamo nandiyāvatto | dutiyo ca tipukkhalo  
sihavikkilīto nāma | tatiyo nayalañjako. 1  
Disālocanam āhamsu | catuttham nayam uttamam  
pañcamo añkuso nāma | sabbe pañca nayā gatā ti. 2

3. Tattha katamāni aṭṭhārāsa mūlapadāni?

Nava padāni kusalāni, nava padāni akusalāni.

a) Tattha<sup>7</sup> katamāni nava padāni akusalāni?

Taṇhā, avijjā, lobho, doso, moho, subhasaññā, niccasaññā,  
attasaññā ti.

Imāni nava padāni akusalāni, yattha sabbo akusala-  
pakkho saṅgahaṃ samosaraṇaṃ gacchati.

b) Tattha katamāni nava padāni kusalāni?

Samatho, vipassanā, alobho, adoso, amoho, asubhasaññā,  
dukkhasaññā, aniccasaññā, anattasaññā ti.

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho  
saṅgahaṃ samosaraṇaṃ gacchati.

Tatr' idam uddānaṃ: —

<sup>8</sup>Taṇhā ca avijjā pi<sup>9</sup> ca | lobho doso tath' eva moho ca<sup>2</sup>  
caturō<sup>10</sup> ca vipallāsā | kilesabhūmi<sup>11</sup> nava<sup>12</sup> padāni. 1

<sup>1</sup> Metre Pathyāvatta; v. 2 ed Vipulā Piṅgalassa.

<sup>2</sup> om. S. <sup>3</sup> pañcadassā (°dasso, S.) samā, B. S.

<sup>4</sup> Metre Ariyā (Pathyā). <sup>5</sup> ñeva, B. S. add tathā.

<sup>6</sup> Metre Pathyāvatta. <sup>7</sup> from tattha to akusalāni not in S.

<sup>8</sup> Metre Ariyā (Pathyā). <sup>9</sup> om. B. S.

<sup>10</sup> cattāro, S. <sup>11</sup> °bhummi, B. <sup>12</sup> na nava, S.

\* sokhasaññā drop.



Samatho ca vipassanā ca<sup>1</sup> | kusalāni ca<sup>2</sup> yāni tīpi mūlāni  
caturo<sup>3</sup> satipatthānā | indriyabhūmi<sup>4</sup> nava padāni. 2  
Navahi<sup>5</sup> ca<sup>2</sup> padehi kusalā | navahi ca yujjanti<sup>6</sup> akusalā pakkhā:  
ete kho mūlapadā | bhavanti atthārasa padāni ti<sup>7</sup>. 3

## II.

### Niddesavāra.

Tattha samkhepato Netti kittitā: —

✱

\*Assādādinavatā | nissaraṇaṃ pi ca<sup>9</sup> phalaṃ<sup>10</sup> upāyo ca  
ānatti ca Bhagavato | yoginaṃ desanā hāro. 1  
Yaṃ pucchitaṃ ca<sup>11</sup> vissajjitaṃ ca | suttassa yā ca anugiti  
suttassa yo<sup>7</sup> pavicayo | hāro vicayo ti niddittho. 2  
Sabbesaṃ hārānaṃ | yā bhūmi yo<sup>12</sup> ca gocaro tesam  
yuttāyuttiparikkhā | hāro yutti ti niddittho. 3  
Dhammaṃ deseti jino | tassa ca<sup>9</sup> dhammassa yaṃ pada-  
tthānaṃ  
iti yāva sabbadhammā | eso hāro padaatthāno. 4  
Vuttamhi ekadhamme | ye dhammā ekalakkaṇā keci  
vuttā bhavanti sabbe | so hāro lakkaṇo nāma. 5  
Neruttam adhippāyo | byañjanaṃ atha desanā nidānaṃ ca  
pubbāparānusandhi<sup>13</sup> | eso hāro catubyūho. 6  
Ekamhi padaatthāne | pariyesati sesakaṃ padaatthānaṃ  
āvattati paṭipakkhe | āvatto nāma so hāro. 7  
Dhammaṃ ca padaatthānaṃ | bhūmiṃ ca vibhajjate<sup>14</sup> ayaṃ  
hāro  
sādhāraṇe asādhā- | raṇe ca<sup>9</sup> neyyo vibhatti ti. 8  
Kusalākusale dhamme | nidditthe bhāvite pahine ca  
parivattati paṭipakkhe | hāro parivattano nāma. 9

<sup>1</sup> *The amphibrach in an odd foot!*      <sup>2</sup> *om. B., S.*

<sup>3</sup> cattāro, B., S.      <sup>4</sup> <sup>5</sup> *bhūmi, B.*

<sup>5</sup> nava, B.,      <sup>6</sup> yujjanti, S.

<sup>7</sup> B. B., *add* uddesavāro.

<sup>8</sup> Metre Aryā; v. 1 Pathyā, v. 2 Mukhacapalā, vv. 3—7 Pathyā, v. 8 Jaghanacapalā, vv. 9—16 Pathyā, v. 17 Jaghanacapalā, v. 18 Capalā, v. 19a Vipulā, vv. 20—26 Pathyā.

<sup>9</sup> *om. S.*      <sup>10</sup> *balam, S.*      <sup>11</sup> *om. B.,*      <sup>12</sup> *neyyo, S.*

<sup>13</sup> *parena sandhi, B.*      <sup>14</sup> *vibhajate, S.*

|   |    |
|---|----|
| Vevacanāni bahūni <sup>1</sup> tu   sutte vuttāni ekadhammassa                                      |    |
| yo jānati suttavidū   vevacano nāma so hāro.  | 10 |
| Ekam Bhagavā dhammam   paṇṇattihi vividhāhi deseti  |    |
| so ākāro ñeyyo   paṇṇatti nāma hāro ti.   | 11 |
| Yo ca paṭiccuppādo   indriyakhandhā ca dhātu-āyatanā  |    |
| ete hi otarati yo   otarāno nāma so hāro.   | 12 |
| Vissajjitamhi <sup>2</sup> pañhe   gāthāyaṃ pucchitāyaṃ ārabha                                      |    |
| suddhāsuddhaparikkhā   hāro so <sup>3</sup> sodhano nāma.   | 13 |
| Ekattatāya dhammā   ye pi ca vemattatāya nidditthā  |    |
| te na vikappayitabbā   eso hāro adhiṭṭhāno.   | 14 |
| Ye dhammā yaṃ dhammam   janayanti ppaccayā <sup>4</sup> param                                       |    |
| parato  |    |
| hetum avakaḍḍhayitvā   eso hāro parikkhāro.   | 15 |
| Ye dhammā yaṃ-mūlā   ye c'ekattā pakāsītā muninā  |    |
| te <sup>5</sup> samaropayitabbā <sup>6</sup>   esa samāropano hāro.                                 | 16 |
| Taṇhañ ca avijjam pi <sup>7</sup> ca   samathena vipassanāya yo neti                                |    |
| sacchehi yojayitvā   ayaṃ nayo nandiyāvatto.  | 17 |
| Yo akusale samūlehi   neti kusale ca kusalamūlehi   |    |
| bhūtaṃ tathaṃ avitathaṃ   tipukkhalam taṃ nayaṃ āhu.  | 18 |
| Yo neti vipallāsehi   kilese <sup>8</sup> indriyehi saddhamme                                       |    |
| etaṃ nayaṃ naya vidū   sīhaviṅkiḷitaṃ <sup>9</sup> āhu.   | 19 |
| Veyyakaraṇesu hi ye   kusalākusalā tahiṃ <sup>10</sup> tahiṃ <sup>10</sup> vuttā                    |    |
| manasā olokayate <sup>11</sup>   taṃ <sup>12</sup> khu <sup>12</sup> disālocanam <sup>12</sup> āhu. | 20 |
| Oloketvā <sup>13</sup> disalo-   canena <sup>14</sup> ukkhipiya yaṃ samāneti                        |    |
| sabbe kusalākusale   ayaṃ nayo aṅkuso nāma.   | 21 |
| Solasa hārā paṭhamam   disalocanena <sup>15</sup> disā viloketvā                                    |    |
| samkhipiya aṅkusena hi   naye hi tihi niddise <sup>16</sup> suttam.                                 | 22 |
| <sup>17</sup> Akkharam padam byañjanam   nirutti tath' eva niddeso                                  |    |
| ākārachattavacanam   ettāva <sup>18</sup> byañjanam sabbam.   | 23 |

<sup>1</sup> bahuni, B. B.<sup>2</sup> visa°, S.<sup>3</sup> om. S.<sup>4</sup> paccayā, B. S.<sup>5</sup> ne, S.<sup>6</sup> samā°, B.; sammā°, S.<sup>7</sup> om. B. S.<sup>8</sup> samkilese, B. S.<sup>9</sup> the trochee in the fourth foot is a metrical archaism.<sup>10</sup> tahi tahi, B.<sup>11</sup> volo°, B.; B. S. add te.<sup>12</sup> api hi taṃ disā°, S.<sup>13</sup> olokayitvā, B. S.<sup>14</sup> disā°, S. <sup>15</sup> disā°, B. S.; the amphibrach in an odd foot!<sup>16</sup> middisse, S.<sup>17</sup> Two morae are wanting at the

beginning of this line.

<sup>18</sup> ettāvata, B.

Samkāsanā pakāsanā<sup>1</sup> vivaraṇā | vibhajjanuttānikamma-  
 paññatti<sup>2</sup>  
 etehi chahi padēhi | attho kammaṇ ca<sup>3</sup> niddiṭṭham. 24  
 Tīpi ca nayā anūnā<sup>4</sup> | atthassa ca cha ppadāni<sup>5</sup> gaṇitāni  
 navahi padēhi Bhagavato | vacanass' attho samāyutto. 25  
 Atthassa<sup>6</sup> nava padāni | byañjanapariyett'hiyā catubbisam<sup>7</sup>  
 ubhayam samkhepayato | tettiṃsā ettikā<sup>8</sup> Netti ti. 26

Niddesavāro niṭṭhito°.

### III.

#### Paṭiniddesavāra.

##### A.

#### Hāravibhaṅga.

##### § 1. Desanā-hāra.

1. Tattha katamo desanā-hāro? \*

Assādaḍḍinavatā ti gāthā ayam desanā-hāro.

2. Kiṃ desayati?

Assādam, ādinavam, nissaraṇam, phalam, upāyam, āpattiṃ.

*Dhammaṃ vo bhikkhave desissāmi ādikalyāṇaṃ majjhe  
 kalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevala-  
 paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāśissāmi<sup>10</sup> ti.*

a) Tattha katamo assādo?

*Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati*

*addhā<sup>11</sup> pītimano<sup>12</sup> hoti laddhā macco yad icchatī ti*

(S. N. IV, 1, 1 — v. 766)

ayam assādo.

b) Tattha katamo ādinavo?

<sup>1</sup> all MSS. insert pakāsanā against the metre.

<sup>2</sup> vibhaja°, S. <sup>3</sup> om. S.

<sup>4</sup> anunnā, S. <sup>5</sup> pad°, B.

<sup>6</sup> B. adds ca.

<sup>7</sup> °bbisā, B. S. <sup>8</sup> ettakā, B.

<sup>9</sup> om. B. <sup>10</sup> pakāśessāmi, S.

<sup>11</sup> saddhā, B.

<sup>12</sup> piti°, B. B.; the Burmese MSS. always have piti.



*Tassa ce kāmāyānassa<sup>1</sup> chandajātassa janturo  
te<sup>2</sup> kāmā parihāyanti sallaviddho va ruppati ti* (v. 2 =  
v. 767)

ayaṃ ādinavo.

c) Tattha katamaṃ nissaraṇaṃ?

*Yo kāme parivajjeti sappasseva padā siro  
so 'maṃ visattikaṃ loke sato samativattati ti* (v. 3 = v. 768)  
idaṃ nissaraṇaṃ.

aa) Tattha katamo assādo?

*Khettaṃ vatthuaṃ hiraṇṇaṃ vā gavassaṃ<sup>3</sup> dāsaporisaṃ  
thiyo bandhū<sup>4</sup> puthukāme yo naro anugijjhati ti* (v. 4  
= v. 769)

ayaṃ assādo.

bb) Tattha katamo ādinavo?

*Abalā naṃ balīyanti<sup>5</sup> maddante naṃ parissayā  
tato naṃ dukkhaṃ anveti nāvaṃ bhinnam ivodakan ti*  
(v. 5 = v. 770)

ayaṃ ādinavo.

cc) Tattha katamaṃ nissaraṇaṃ?

*Tasmā jantu sadā sato kāmāni parivajjaye  
te pahāya tare oghaṃ nāvaṃ sitvā va pāragū ti* (v. 6 =  
v. 771)

idaṃ<sup>6</sup> nissaraṇaṃ<sup>6</sup>.

d) Tattha katamaṃ phalaṃ?

*Dhammo have rakkhati dhammacāriṃ  
chattaṃ mahantaṃ yatha<sup>7</sup> vassakāle  
esānisamso<sup>8</sup> dhamme suciṇṇe  
na duggatiṃ gacchati dhammacārī ti* (Cf. Thag. v. 303;  
Jāt. vol. IV, p. 54sq.; p. 496)

idaṃ phalaṃ.

e) Tattha katamo upāyo?

*Sabbe saṃkhārā aniccā ti | pe<sup>9</sup> | dukkhā<sup>10</sup> ti | pe<sup>9</sup> |  
Sabbe dhammā anattā ti yadā paññāya passati  
atha nibbindati dukkhe esa maggo visuddhiyā ti* (Dhp.  
vv. 277—79)

ayaṃ upāyo.

<sup>1</sup> kāmāyānassa, B. <sup>2</sup> om. S. <sup>3</sup> gavāssaṃ, B. S.  
<sup>4</sup> °dhu, all MSS. <sup>5</sup> bali°, B. S.; pali°, B. <sup>6</sup> om. B.  
<sup>7</sup> yathā, all MSS. exc. Com. <sup>8</sup> eso ni°, B. <sup>9</sup> pa, B. <sup>10</sup> om. B.

f) Tattha katamā āpatti?

*Calckhumā visamānīva vijjamāne parakkame paṇḍito jīvalokasmiṃ<sup>1</sup> pāpāni parivajjaye ti* (Ud. p. 50) ayam āpatti.

*Suññato lokam avekkhassu*

*Mogharājā* (ti āpatti) *sadā sato* (ti uppāyo<sup>2</sup>)

*attānuditthim ūhacca*

*evam maccutaro siyā* (ti<sup>3</sup> idam phalam) (S. N. V, 16, 4 — v. 1119).

Tattha Bhagavā ugghāṭitaññussa<sup>4</sup> puggalassa nissara-  
ṇam desayati, vipaṇcitaññussa<sup>5</sup> puggalassa ādinavaṇ ca  
nissaraṇaṇ ca desayati, neyyassa<sup>6</sup> puggalassa assādaṇ ca  
ādinavaṇ ca nissaraṇaṇ ca desayati.

Tattha catasso paṭipadā cattāro puggalā ca<sup>7</sup>.

Taṇhācarito mando satindriyena<sup>8</sup> dukkhāya paṭipadāya  
dandhābhiññāya niyyāti satipaṭṭhānehi nissayehi. Taṇhā-  
rito udatto samādhindriyena<sup>9</sup> dukkhāya paṭipadāya khippā-  
bhiññāya niyyāti jhānehi nissayehi. Diṭṭhicarito mando  
viriyindriyena sukhāya paṭipadāya dandhābhiññāya niyyāti  
sammappadhānehi<sup>10</sup> nissayehi. Diṭṭhicarito udatto paññin-  
driyena<sup>11</sup> sukhāya paṭipadāya khippābhiññāya niyyāti  
sacchehi nissayehi.

Ubho taṇhācaritā samathapubbaṅgamāya vipassanāya  
niyyanti rāgavirāgāya<sup>12</sup> cetovimuttiyā. Ubho diṭṭhicaritā  
vipassanāpubbaṅgamena samathena niyyanti avijjāvirāgāya  
paññāvimuttiyā.

Tattha ye samathapubbaṅgamāhi paṭipadāhi niyyanti,  
te nandiyāvattena nayena hātabbā, ye vipassanāpubbaṅga-  
māhi paṭipadāhi niyyanti, te sīhavikkīlītena nayena hātabbā.

<sup>1</sup> jīva°, B.

<sup>2</sup> uppāyo, S.

<sup>3</sup> om. S.

<sup>4</sup> ugghāṭit°, S.

<sup>5</sup> vipatitaññussa, S.

<sup>6</sup> thus all MSS.; B, inserts Bhagavā.

<sup>7</sup> om. B. B.; cf. A. IV, 133 (vol. II, p. 135); P. P. IV, 5 (p. 6); — A. IV, 161 (vol. II, p. 149).

<sup>8</sup> sati-indr°, B. S.

<sup>9</sup> sahamindr°, S.

<sup>10</sup> samapp°, B.

<sup>11</sup> pañcindr°, S.

<sup>12</sup> rāgacarito rāgāya, S.

\* 3. Svāyaṃ<sup>1</sup> hāro kattha sambhavati?

Yassa<sup>2</sup> Satthā vā dhammaṃ desayati aññataro vā<sup>3</sup> garuṭṭhāniyo sabrahmacāri, so taṃ dhammaṃ sutvā saddham paṭilabhati.

Tattha yā vimapsā ussāhanā tulanā<sup>4</sup> upaparikkhā, ayaṃ sutamayi paññā. Tathā sutena nissayena yā vimapsā tulanā upaparikkhā manasānupekkhanā, ayaṃ cintāmayi paññā.

Imāhi dvihi paññāhi manasikārasampayuttassa yaṃ nāpaṃ uppajjati dassanabhūmiyaṃ vā bhāvanābhūmiyaṃ vā, ayaṃ bhāvanāmayi paññā, parato ghosā sutamayi paññā, paccattasamutṭhitā yonisomanasikārā cintāmayi paññā, yaṃ<sup>5</sup> parato ca ghosena paccattasamutṭhitena ca yonisomanasikārena nāpaṃ uppajjati, ayaṃ bhāvanāmayi paññā.

Yassa imā dve paññā atthi, sutamayi cintāmayi ca, ayaṃ ugghaṭitaññū<sup>6</sup>. Yassa sutamayi paññā atthi cintāmayi n'atthi, ayaṃ vipaṇcitaññū<sup>7</sup>. Yassa n'eva sutamayi paññā atthi na cintāmayi, ayaṃ neyyo.

\* 4. Sāyaṃ dhammadesanā kiṃ desayati?

Cattāri saccāni: dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ.

Ādinavo<sup>8</sup> phalaṃ ca dukkhaṃ, assādo samudayo<sup>9</sup>, nissaraṇaṃ nirodho, upāyo<sup>10</sup> āṇatti ca<sup>11</sup> maggo.

Imāni cattāri saccāni.

Idaṃ dhammacakkaṃ, yathāha Bhagavā: —

*Idaṃ dukkhaṃ ti me bhikkhave Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ.*

Sabbaṃ dhammacakkaṃ.

\* Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāraṇeruttā<sup>12</sup> niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanaṃ uttānikammaṃ paññatti iti p' idaṃ dukkhaṃ ariyasaccaṃ.

*Ayaṃ dukkhasamudayo ti me bhikkhave Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ*

<sup>1</sup> svāhaṃ, B. B.      <sup>2</sup> tassa, S.; also Com.      <sup>3</sup> om. S.

<sup>4</sup> tulanā, S.      <sup>5</sup> om. B.      <sup>6</sup> ugghā<sup>o</sup>, B.      <sup>7</sup> vipaci<sup>o</sup>, S.

<sup>8</sup> B. adds ca.      <sup>9</sup> S. adds ca.      <sup>10</sup> upāyo, S.      <sup>11</sup> niruttā, S.



pe<sup>1</sup> | *Ayaṃ dukkhanirodho ti me bhikkhave* | pe<sup>2</sup> | *Ayaṃ dukkhanirodhagāmini paṭipadā ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ<sup>3</sup> appativattiyaṃ samaṇena vā brāhmaṇena vā deva vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.*

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammaṃ paññatti iti p'idaṃ dukkhanirodhagāmini paṭipadā ariyasaccam.

Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti, \* byañjanehi vivarati, ākārehi vibhajati, niruttihi uttānikaroti, niddesehi paññāpeti.

Tattha Bhagavā akkharehi ca padehi ca ugghaṭeti<sup>4</sup>, byañjanehi ca ākārehi ca vipaṇcayati<sup>5</sup>, niruttihi ca niddesehi ca vitthāreti.

Tattha ugghaṭanā ādi, vipaṇcanā majjhe, vitthārapā pariyosānam.

So 'yaṃ dhammavinayo ugghaṭiyanto<sup>4</sup> ugghaṭitaññu- \* puggalaṃ<sup>4</sup> vineti, tena naṃ āhu: ādikalyāṇo ti, vipaṇciyanto vipaṇcitaññupuggalaṃ vineti, tena naṃ āhu: majjhe kalyāṇo ti, vitthāriyanto neyyapuggalaṃ vineti, tena naṃ āhu: pariyosānakalyāṇo ti.

Tattha cha ppadāni attho: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammaṃ, paññatti.

Imāni cha ppadāni attho.

Cha ppadāni byañjanam: akkharam, padam, byañjanam, ākāro, nirutti, niddeso.

Imāni cha ppadāni byañjanam.

Tenāha Bhagavā: —

*Dhammaṃ vo bhikkhave desissāmi ādikalyāṇam majjhe kalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevalaṃ<sup>6</sup> paripuṇṇam<sup>6</sup> parisuddhaṃ<sup>6</sup> ti<sup>6</sup>.*

<sup>1</sup> pa, B. B.

<sup>2</sup> pa, B.; la, B<sub>1</sub>; S. *only has* ayaṃ dukkhanirodho.

<sup>3</sup> S. *inserts* pe. <sup>4</sup> ugghā, S. <sup>5</sup> cīyati, S. <sup>6</sup> om. B.

Kevalan ti lokuttaram na missam lokiyehi dhammehi. Paripunnān ti paripūram anūnam<sup>2</sup> anātikam. Parisuddhan ti nimmalam sabbamalāpagatam pariyodātam upatthitam sabbavisesānam.

- \* Idam vuccati Tathāgatapadam iti pi, Tathāgatanisevitam iti pi, Tathāgatarañjitam iti pi. Ato<sup>2</sup> c'etam brahmacariyam paññāyati. Tenāha Bhagavā: — *Kevalam paripunnam parisuddham brahmacariyam pakāṣissāmi<sup>3</sup> ti.*

- \* 5. Kesam ayaṃ dhammadesanā?

Yoginam. Tenāha āyasmā Mahākaccāno<sup>4</sup>: —

Assādādinavatā | nissaraṇam pi ca<sup>5</sup> phalam upāyo ca  
āpatti ca Bhagavato | yoginam desanā hāro ti.

Niyutto desanā-hāro.

## § 2. Vicaya-hāra.

1. Tattha<sup>6</sup> katamo vicayo-hāro?

Yam pucchitaṃ ca vissajjitaṃ cā ti gāthā ayaṃ vicayo-hāro.

2. Kim vicinati?

Padam<sup>6</sup> vicinati<sup>6</sup>, pañham vicinati, vissajjanam vicinati, pubbāparam vicinati, assādam vicinati, ādinavam<sup>6</sup> vicinati<sup>6</sup>, nissaraṇam vicinati, phalam vicinati, upāyam vicinati,  
\* āpattiṃ vicinati, anugitiṃ vicinati, sabbe nava suttante vicinati.

- \* 3. Yathā kim bhavē?

Yathā āyasmā Ajito Pārāyane Bhagavantam pañham pucchati: —

*Ken' assu nivuto loko (icc āyasmā Ajito)*

*ken' assu na ppakāṣati*

*kissābhūlepanam brūsi*

*kim su tassa mahābhayan ti?* (S. N. V, 2, 1 — v. 1032).

Imāni cattāri padāni pucchitāni.

So eko pañho. Kasmā? Ekavattthupariggahā.

<sup>2</sup> anunnam, S.      <sup>3</sup> atho, B.      <sup>4</sup> pakāṣessāmi, B. S.

<sup>5</sup> kaccāyano, B. B.      <sup>6</sup> B. adds ca.

<sup>6</sup> om. S.; from here down to the verses Savanti sabbadhi sotā sqq. on p. 12 all in d'Alwis, *Introd.* p. 106—8.

Evam hi āha<sup>1</sup>: ken' assu nivuto loko ti? Lokādhitthānam pucchati. Ken' assu na ppakāsati ti? Lokassa appakāsanam pucchati. Kissābhilepanam brūsi ti? Lokassa abhilepanam pucchati. Kim su tassa mahabbhayan ti? Tass' eva lokassa mahābhayanam pucchati.

Loko tividho: kilesaloko, bhavaloko, indriyaloko.

Tattha vissajjanā: —

*Avijjāya nivuto loko (Ajitā ti Bhagavā)*

*vivicchā pamādā na ppakāsati*

*jappābhilepanam brūmi*

*dukkham assa mahabbhayan ti (v. 2 = v. 1033).*

Imāni cattāri padāni imehi catūhi padehi vissajjitāni, paṭhamam paṭhamena, dutiyam dutiyena, tatiyam tatiyena, catuttham catutthena.

a) Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti vissajjanā.

Nivaraṇehi nivuto loko, avijjā-nivaraṇā hi sabbe sattā, yathāha Bhagavā: — *Sabbasattānam bhikkhave sabbapāṇānam sabbabhūtānam pariyāyato ekam eva nīvaraṇam vadāmi, yad idaṃ avijjā, avijjānīvaraṇā hi sabbe sattā. Sabbaso ca<sup>2</sup> bhikkhave avijjāya nirodhā cāgā paṭinissaggā n'atthi sattānam nīvaraṇan ti<sup>3</sup> vadāmi<sup>4</sup> ti.*

Tena ca paṭhamassa padassa vissajjanā yuttā.

b) Ken' assu na ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti vissajjanā.

Yo puggalo nivaranehi nivuto so vivicchatī, vivicchā nāma vuccatī vicikicchā, so vicikicchanto nābhisaddahatī, anabhisaddahanto<sup>5</sup> viriyam nārabhatī akusalānam dhammānam pahānāya kusalānam dhammānam sacchikiriyāya, so idha pamādam anuyutto viharatī, pamatto sukhe dhamme na uppādiyati<sup>6</sup>, tassa te anuppādiyamānā na ppakāsanti, yathāha Bhagavā: —

*Dūre santo pakāsanti Himavanto va pabbato asanti' ettha na dissanti rattikhittā<sup>7</sup> yathā<sup>8</sup> sarā (Dhp.v.304) te guṇehi pakāsanti kittiyā ca yasena cā ti.*

<sup>1</sup> āyasmā, B.

<sup>2</sup> 'va, B.

<sup>3</sup> om. S.

<sup>4</sup> 'mi (without ti), B. S. <sup>5</sup> nābhi°, B. <sup>6</sup> °dayati, B.

<sup>7</sup> rattim khittā, B.

<sup>8</sup> B. puts yathā after sarā.



Tena ca dutiyassa padassa vissajjanā yuttā.

c) Kassābhilepanam<sup>1</sup> brūsi ti pañhe Jappābhilepanam brūmi ti vissajjanā. Jappā nāma vuccati taṇhā, sā katham abhiliṃpati, yathāha Bhagavā: —

*Ratto atthaṃ na jānāti ratto dhammaṃ na passati andhatamaṃ<sup>2</sup> tadā hoti yaṃ rāgo saḥate naran ti* (Cf. Mahāvastu I, p. 244, 3 sq.; A. IV, p. 96; Sum. I, p. 54).

Sāyaṃ taṇhā āsattibahulassa puggalassa evaṃ abhijappā ti karitvā tattha loko abhilitto nāma bhavati.

Tena ca tatiyassa padassa vissajjanā yuttā.

d) Kiṃ su tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti vissajjanā.

Duvidham dukkham: kāyikaṃ ca cetasikaṃ ca. Yaṃ kāyikaṃ idaṃ dukkham, yaṃ cetasikaṃ idaṃ domanassam. Sabbe sattā hi dukkhassa ubbijjanti<sup>3</sup>. N'atthi bhayaṃ dukkhena samasamaṃ, kuto vā pana<sup>4</sup> uttaritaraṃ? Tisso dukkhatā: dukkhadukkhatā, vipariṇāmadukkhatā<sup>5</sup>, saṃkhāradukkhatā. Tattha loko odhiso kadāci karahaci<sup>6</sup> dukkhadukkhatāya muccati. Tathā vipariṇāmadukkhatāya. Taṃ kissa hetu? Honti loka appābādhā pi dīghayukā pi. Saṃkhāradukkhatāya<sup>7</sup> pana loko anupādisesāya nibbāna-dhātuyā muccati<sup>8</sup>. Tasmā saṃkhāradukkhatā dukkham lokassa ti katvā Dukkham assa mahabbhayan ti.

Tena ca catutthassa padassa vissajjanā yuttā.

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

*Savanti sabbadhā<sup>9</sup> sotā (icc āyasmā Ajito)*

*sotānaṃ kiṃ nivāraṇaṃ*

*sotānaṃ saṃvaraṃ brūhi*

*kena sotā pithiyyare?<sup>10</sup> (v. 2 = v. 1034).*

Imāni cattāri padāni pucchitāni.

Te dve pañhā. Kasmā? Imehi bahvādhivacanena pucchitā.

<sup>1</sup> thus all MSS.

<sup>2</sup> andham tamaṃ, S.

<sup>3</sup> uppajjanti, S.

<sup>4</sup> S. adds tassa.

<sup>5</sup> B. B. put vipari<sup>o</sup> after saṃkhāra<sup>o</sup> <sup>6</sup> kattaci, B.

<sup>7</sup> saṃsāradukkham tāya, S. <sup>8</sup> vuccati, B.

<sup>9</sup> odhi, B. B.

<sup>10</sup> pidhi<sup>o</sup>, B. B.

Evam samāpannassa<sup>1</sup> lokassa evam samkiliṭṭhassa<sup>2</sup> kim lokassa vodānam vuṭṭhānam iti? Evam hi āha: savanti sabbadhi<sup>3</sup> sotā ti. Asamāhitassa savanti abhiṭṭhā byāpāda-pamādaabahulassa. Tattha yā abhiṭṭhā ayam lobho akusalamūlam, yo byāpādo ayam doso akusalamūlam, yo pamādo ayam mohō akusalamūlam. Tass' evam asamāhitassa chasu āyatanesu taṇhā savanti: rūpatanḥā, saddatanḥā, gandhatanḥā, rasatanḥā, phoṭṭhabbatanḥā, dhammatanḥā, yathāha Bhagavā: —

*Savati<sup>4</sup> ti<sup>5</sup> kho bhikkhave chann' etam ajjhattikānam āyatanānam adhivacanam. Cakkhu<sup>6</sup> savati manāpikesu rūpesu, amanāpikesu paṭihaṇṇati<sup>7</sup>. Sotaṃ | pe<sup>8</sup> | ghānam . . . jivhā . . . kāyo . . . mano savati manāpikesu dhammesu, amanāpikesu paṭihaṇṇati<sup>9</sup> ti<sup>10</sup>.*

Iti sabbā ca savati sabbathā ca savati.

Tenāha: — Savanti sabbadhi sotā ti.

a) Sotānam kim nivāraṇam ti pariyuṭṭhānavighātaṃ pucchati. Idam vodānam.

b) Sotānam samvaram brūhi kena sotā pithiyyare<sup>11</sup> ti. anusayasamugghātaṃ<sup>12</sup> pucchati. Idam vuṭṭhānam.

Tattha vissajjanā: —

*Yāni sotāni lokasmim (Ajitā ti Bhagavā)*

*sati tesam nivāraṇam*

*sotānam samvaram brūmi<sup>13</sup>*

*paññāy' ete pithiyyare<sup>14</sup> ti (v. 4 = v. 1035).*

Kāyagatāya satiyā bhāvitāya<sup>15</sup> bahulikatāya<sup>16</sup> cakkhu nāvīṇchati<sup>17</sup> manāpikesu rūpesu, amanāpikesu na paṭihaṇṇati . . . sotaṃ | pe<sup>18</sup> | ghānam . . . jivhā . . . kāyo . . . mano . . . nāvīṇchati<sup>19</sup> manāpikesu dhammesu, amanāpikesu na paṭihaṇṇati. Kena kāraṇena? Samvutanivāritattā indri-

<sup>1</sup> sammā°, S.

<sup>2</sup> B, adds lokassa.

<sup>3</sup> °dhi, B. B.

<sup>4</sup> °ti, B., S.

<sup>5</sup> ca, B.; B. adds ca.

<sup>6</sup> cakkhum, B.

<sup>7</sup> °ti ti, S.

<sup>8</sup> pa, B.; om. B.

<sup>9</sup> om. B.

<sup>10</sup> pidhi°, B. B.

<sup>11</sup> anussaya°, S.

<sup>12</sup> om. S.

<sup>13</sup> vibhā°, B.

<sup>14</sup> bahuli°, B. B.

<sup>15</sup> nāvīcchati, S.

<sup>16</sup> pa, B.; om. B.

<sup>17</sup> na vimṇchati, S.

yānaṃ. Kena te samvutaniṅgā<sup>1</sup>? Sati-ārakkhena<sup>2</sup>. Tenāha Bhagavā: — Sati tesam nivāraṇaṃ ti.

Paññāya anusayā<sup>3</sup> paḥiyyanti, anusayesu pahinesu pari-yutthānā paḥiyyanti. Kissa anusayassa<sup>4</sup> pahinattā? Taṃ yathā khandhavantassa rukkhassa anavasesamūluddharane<sup>5</sup> kate pupphaphalapavāḷaṅkurasantati<sup>6</sup> samucchinṇā bhavati, evaṃ anusayesu pahinesu pari-yutthānasantati samucchinṇā bhavati pidahita paṭicchannā. Kena? Paññāya. Tenāha Bhagavā: — Paññāy' ete pithiyyare<sup>7</sup> ti.

*Paññā c'eva sati ca (icc āyasmā Ajito)*

*nāmarūpaṇ<sup>8</sup> ca mārisa*

*etaṃ me puttho pabrūhi*

*katth' etaṃ uparujjhati ti? —*

*Yam etaṃ pañhaṃ apucchi<sup>9</sup>*

*Ajita taṃ vadāmi te*

*yattha nāmaṇ ca rūpaṇ ca*

*asesam uparujjhati*

*viññāṇassa nirodhena*

*etth' etaṃ uparujjhati ti (vv. 5. 6 — vv. 1036. 1037).*

- \* Ayam paṇho anusandhiṃ pucchati. Anusandhiṃ pucchanto kiṃ pucchati?

Anupādisesaṃ nibbānadhātum.

Tiṇi ca saccāni samkhatāni<sup>10</sup> nirodhadhammāni: dukkhaṃ, samudayo, maggo. Nirodho asaṃkhato<sup>11</sup>.

Tattha samudayo dvisu bhūmisu paḥiyyati: dassanabhūmiyā ca bhāvanābhūmiyā ca.

Dassanena tiṇi samyojanāni paḥiyyanti: sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso. Bhāvanāya satta samyojanāni paḥiyyanti: kāmaccando, byāpādo, rūparāgo, arūpa-

- \* rāgo, māno, uddhaccaṃ, avijjā ca niravasesā.

Te-dhātuke<sup>12</sup> imāni dasa samyojanāni: pañc' orāmbhāgiyāni, pañc' uddhambhāgiyāni.

<sup>1</sup> samvutā°, S.

<sup>2</sup> ārakkhaṇaṃ, S.

<sup>3</sup> anussayā, S.

<sup>4</sup> anussa°, B.

<sup>5</sup> anavasesasa°, B.

<sup>6</sup> phalapallavaṅkura°, B.

<sup>7</sup> pidhi°, B. B.

<sup>8</sup> nāmaṃ rūpaṇ, B. B.

<sup>9</sup> āpucchi, S.; maṃ p°, B.

<sup>10</sup> samkhatāni, S.

<sup>11</sup> asaṃkhato, S.

<sup>12</sup> °kesu, B. S.



Tattha tiṇi samyojanāni — sakkāyaditṭhi, vicikicchā, silabbataparāmāso — anaññatāññassāmitindriyaṃ<sup>1</sup> adhi-  
tṭhāya nirujjhanti, satta samyojanāni — kāmacchando, byā-  
pādo, rūparāgo, arūparāgo, māno, uddhaccam, avijjā ca  
niravasesā<sup>2</sup> — aññindriyaṃ adhiṭṭhāya nirujjhanti.

Yaṃ pana evaṃ jānāti: khīṇā me jāti ti idaṃ khaye-  
ñāṇaṃ, nāparaṃ itthattāyā ti pajānāti idaṃ anuppāde-  
ñāṇaṃ.

Imāni dve ñāṇāni aññātāvindriyaṃ.

Tattha yaṇ ca anaññatāññassāmitindriyaṃ<sup>3</sup> yaṇ ca  
aññindriyaṃ, imāni aggaphalaṃ arahattaṃ pāpuṇantassa  
nirujjhanti.

Tattha yaṇ ca khaye-ñāṇaṃ yaṇ ca<sup>4</sup> anuppāde-ñāṇaṃ,  
imāni dve ñāṇāni ekā paññā. Apī ca ārammaṇasamketena  
dve nāmāni labhanti: khīṇā me jāti ti pajānantassa khaye-  
ñāṇaṃ ti nāmaṃ labhati, nāparaṃ itthattāyā ti pajā-  
nantassa anuppāde-ñāṇaṃ ti nāmaṃ labhati. Sā pajāna-  
natṭhena paññā. Yathādittṭhaṃ apilāpanatṭhena sati.

Tattha ye pañcupādānakkhandhā, idaṃ nāmarūpaṃ.

Tattha ye phassapañcamakā dhammā, idaṃ nāmaṃ, yāni  
pañcendriyāni rūpāni<sup>5</sup>, idaṃ rūpaṃ, tadubhayaṃ<sup>6</sup> nāma-  
rūpaṃ viññāṇasampayuttaṃ. Tassa nirodhaṃ Bhagavantam  
pucchanto āyasmā Ajito Pārāyane evaṃ āha:

Paññā<sup>7</sup> c'eva sati ca nāmarūpaṃ ca mārisa

etaṃ me puṭṭho pabrūhi katth' etaṃ uparujjhati ti<sup>8</sup>.

Tattha sati ca paññā ca<sup>9</sup> cattāri indriyāni, sati dve  
indriyāni: satindriyaṃ ca samādhindriyaṃ ca, paññā dve  
indriyāni: paññindriyaṃ ca viriyindriyaṃ ca.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ  
saddhindriyaṃ.

Tattha yā saddhādhipateyyā cittekaggatā, yaṃ chanda-  
samādhi. Samāhite citte kilesānaṃ vikkhambhanatāya  
paṭisaṃkhānabalena vā bhāvanābalena<sup>4</sup> vā<sup>5</sup>, idaṃ pahānaṃ.

<sup>1</sup> anaññata°, B.      <sup>2</sup> avasesā, S.

<sup>3</sup> anaññata°, B. B.,

<sup>4</sup> om. S.      <sup>5</sup> rūpini, S.      <sup>6</sup> tadū°, B.

<sup>7</sup> paññāya, S.      <sup>8</sup> om. B.,

Tattha ye assāsapassāsā-vitakkavicārā-saṇṇavedayitā-  
\* sarasaṃkappā<sup>1</sup>, ime saṃkhārā.

Iti purimako ca chandasamādhi kilesavikkhambhanatāya  
ca pahānaṃ ime ca saṃkhārā, tadubhayaṃ chandasamādhi-  
padhānasamkhārasamannāgataṃ iddhipādaṃ bhāveti vive-  
kanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggapariṇā-  
mim.

Tattha yā viriyādhipeyyā cittekaggatā, ayaṃ viriya-  
samādhi | pe<sup>2</sup> |

Tattha yā cittaādhipeyyā cittekaggatā, ayaṃ citta-  
samādhi | pe<sup>3</sup> |

Tattha yā vimapsādhipeyyā cittekaggatā, ayaṃ vimaṃ-  
sāsamādhi. Samāhite citte kilesānaṃ vikkhambhanatāya  
paṭisaṃkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ.

Tattha ye assāsapassāsā-vitakkavicārā-saṇṇavedayitā-sa-  
rasaṃkappā<sup>1</sup>, ime saṃkhārā.

Iti purimako ca vimapsāsamādhi<sup>4</sup> kilesavikkhambhana-  
tāya ca pahānaṃ ime ca saṃkhārā, tadubhayaṃ vimaṃ-  
sāsamādhipadhānasamkhārasamannāgataṃ iddhipādaṃ bhā-  
veti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosagga-  
pariṇāmmim.

\* Sabbo samādhi nāpamūlako nāpupubbaṅgamo nāpānu-  
parivatti.

*Yathā pure tathā pacchā yathā pacchā tathā pure  
yathā divā tathā ratti yathā ratti tathā divā* (Cf. A. I. p. 236)<sup>5</sup>.

Iti vivaṭena cetasā aparionaddhena sappabhāsaṃ cittaṃ  
bhāveti<sup>6</sup>.

Pañcindriyāni kusalāni cittaśahabhūni citte uppajjamāne  
uppajjanti, citte nirujjhamāne nirujjhanti. Nāmarūpaṃ ca  
viññāṇaḥetukaṃ viññāṇapaccayanibbattaṃ. Tassa maggena  
hetu upacchinno viññāṇaṃ<sup>7</sup> anāhāraṃ<sup>8</sup> anabhinanditaṃ  
apaṭṭhitaṃ<sup>9</sup> appaṭisandhikaṃ, taṃ nirujjhati. Nāmarūpaṃ  
api<sup>10</sup> ahetukaṃ<sup>11</sup> appaccayaṃ punabbhavaṃ na nibbattayati<sup>12</sup>.

<sup>1</sup> \* sarasasaṃkappā, B.; <sup>2</sup> pa, B. B.; <sup>3</sup> pa, B.; om. B.

<sup>4</sup> \* sammāsamādhi, S. <sup>5</sup> cf. Thag. v. 397. <sup>6</sup> vibhāveti, B.

<sup>7</sup> viññāṇānāhārānaṃ, B.; S. omits viññāṇaṃ.

<sup>8</sup> appaṭṭhitaṃ, S.; om. B. <sup>9</sup> pi, S. <sup>10</sup> ahetu, B.

<sup>11</sup> \* ttiyati, B.; \* ttiṣṣati, S.

Evam viññāṇassa nirodhā paññā ca sati ca nāmarūpañ  
ca nirujjhati. Tenāha Bhagavā: —

*Yam etaṃ pañham apucchi<sup>1</sup>  
Ajita taṃ vadāmi te:  
yattha nāmañ ca rūpañ ca  
asesaṃ uparujjhati  
viññāṇassa nirodhena  
etth<sup>2</sup> etaṃ uparujjhati ti.*

\* \* \*

*Ye ca saṃkhātadhammāse<sup>3</sup> (icc āyasmā Ajito)  
ye ca sekhā<sup>4</sup> puthū<sup>5</sup> idha  
tesaṃ me nipako iriyam  
putṭho pabrūhi mārisā ti (vv. 6, 7 = vv. 1037, 1038).*

Imāni tīhi padāni pucchitāni.

Te tayo pañhā. Kissa? Sekhāsekhavipassanāpubbañ- \*  
gamapahānaya yena.

Evam hi āha: ye<sup>5</sup> ca saṃkhātadhammāse<sup>2</sup> ti? Ara-  
hattaṃ pucchati. Ye ca sekhā puthū<sup>4</sup> idhā ti? Sekhaṃ  
pucchati. Tesam me nipako iriyam putṭho pabrūhi mārisā  
ti? Vipassanāpubbaṅgamaṃ pahānaṃ pucchati.

Tattha vissajjanā:

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)  
manasānāvilo siyā  
kusalo sabbadhammānaṃ  
sato bhikkhu paribbaje ti (v. 8 = v. 1039).*

Bhagavato sabbam kāyakammaṃ nānapubbaṅgamaṃ \*  
nāpānuparivatti, sabbam vacikammaṃ nānapubbaṅgamaṃ  
nāpānuparivatti, sabbam manokammaṃ nānapubbaṅgamaṃ  
nāpānuparivatti.

Atite amse appaṭihatam nāpadassanaṃ, anāgate amse  
appaṭihatam nāpadassanaṃ, paccuppanne amse appaṭihatam  
nāpadassanaṃ.

Ko ca nāpadassanassa paṭighāto?

<sup>1</sup> pucchati, S.

<sup>2</sup> sekkhā, B.

<sup>3</sup> "khata", B., S.

<sup>4</sup> puthu, B., S.

<sup>5</sup> yasmā ye, B.



Yam anicce dukkhe anattaniye<sup>1</sup> ca<sup>2</sup> aññāpaṃ<sup>3</sup> adassa-  
\* nam, ayaṃ nāpadassanassa paṭighāto. Yathā idha puriso  
tārakarūpāni passeyya no ca gaṇanasāṅketena jāneyya,  
ayaṃ nāpadassanassa paṭighāto.

Bhagavato pana appaṭihatam nāpadassanam, anāvaraṇa-  
nāpadassanā<sup>4</sup> hi buddhā bhagavanto.

Tattha sekkena dvisu dhammesu cittaṃ rakkhitabbam:  
gedhā ca rajaniyesu dhammesu<sup>5</sup> dosā ca pariyutthāniyesu.

Tattha yā icchā<sup>6</sup> pucchā patthanā pihāyanā<sup>6</sup> kīlanā,  
tam Bhagavā vārento<sup>7</sup> evaṃ āha: kāmesu nābhigijjheyyā<sup>8</sup>  
ti. Manasānāvilo siyā ti pariyutthānavighātā<sup>9</sup> āha.

Tathā hi sekho abhigijjhanto asamuppannaṃ ca kilesaṃ  
uppādeti uppannaṃ<sup>10</sup> ca<sup>11</sup> kilesaṃ phātikaroti. Yo pana  
anāvilasamkappo anabhigijjhanto vāyamati, so anuppannā-  
nam<sup>12</sup> pāpakānam akusalānam dhammānam anuppādāya  
chandam janeti vāyamati viriyam ārabhati cittaṃ paggaṇ-  
hāti padahati, so uppannānam pāpakānam akusalānam  
dhammānam pabānāya chandam janeti vāyamati viriyam  
ārabhati cittaṃ paggaṇhāti padahati, so anuppannānam  
kusalānam dhammānam uppādāya chandam janeti vāya-  
mati viriyam ārabhati cittaṃ paggaṇhāti padahati, so  
uppannānam kusalānam dhammānam ṭhitiyā asamosāya  
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandam  
janeti vāyamati viriyam ārabhati cittaṃ paggaṇhāti pada-  
hati.

a) Katame anuppannā pāpakā akusalā dhammā?

Kāmaavitakko, byāpādavitaṅko, vihiṃsāvitakko.

Ime anuppannā pāpakā akusalā dhammā.

b) Katame uppannā pāpakā akusalā dhammā?

Anusayā akusalamūlāni.

Ime uppannā pāpakā akusalā dhammā.

c) Katame anuppannā kusalā dhammā?

Yāni sotāpānassa indriyāni.

Ime anuppannā kusalā dhammā.

<sup>1</sup> anattani, B.

<sup>2</sup> 'va, S.

<sup>3</sup> ayaṃ nāpa, S.

<sup>4</sup> °dassā, B.; dassanāti, S.

<sup>5</sup> om. B.

<sup>6</sup> pihāyanā, S.

<sup>7</sup> nivā°, B.

<sup>8</sup> manobhi°, S.

<sup>9</sup> °tthānā°, S.

<sup>10</sup> uppanna, S.

<sup>11</sup> om. S.

<sup>12</sup> S. adds vā.

d) Katame uppannā kusalā dhammā?

Yāni aṭṭhamakassa indriyāni.

Ime uppannā kusalā dhammā.

Yena kāmavitakkam vāreti, idaṃ satindriyaṃ, yena byāpādavittakkam vāreti, idaṃ samādhindriyaṃ, yena vi-himsāvitakkam vāreti, idaṃ viriyindriyaṃ, yena uppannup-panne pāpake akusale dhamme pajahati vinodeti byanti-karoti anabhāvaṃ gameti nādhivāseti, idaṃ paññindriyaṃ.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ saddhindriyaṃ (cf. p. 15).

a) Tattha saddhindriyaṃ kattha dāṭṭhabbam?

Catūsu sotāpattiyaṅgesu.

b) Viriyindriyaṃ kattha dāṭṭhabbam?

Catūsu sammappadhānesu.

c) Satindriyaṃ kattha dāṭṭhabbam?

Catūsu satipatṭhānesu.

d) Samādhindriyaṃ kattha dāṭṭhabbam?

Catūsu jhānesu.

e) Paññindriyaṃ kattha dāṭṭhabbam?

Catūsu ariyasaccesu.

Evam sekho sabbehi kusalehi dhammehi appamatto vutto Bhagavatū<sup>1</sup> anāvilatāya manasā. Tenāha Bhagavā: — Manasānāvilo siyā ti.

Kusalo sabbadhammānan ti.

Loko nāma tividho: kilesaloko, bhavaloko, indriyaloko (cf. p. 11).

Tattha kilesalokena bhavaloko samudāgacchati. So indriyāni nibbatteti. Indriyesu bhāviyamānesu neyyassa pariññā bhavati. Sā duvidhena upaparikkhitabbā<sup>2</sup>: dassa-napariññāya ca bhāvanāpariññāya ca. Yadā hi sekho neyyam<sup>3</sup> pariñānāti, tadā nibbidāsahagatēhi saññāmanasi-kārehi neyyam pariññātam bhavati. Tassa dve dhammā kosallaṃ gacchanti: dassanakosallaṃ ca bhāvanākosallaṃ<sup>4</sup> ca<sup>4</sup>. Tam nāpaṃ pañcavidhena<sup>5</sup> veditabbam: abhiññā, pariññā, pahānam, bhāvanā, sacchikiriya.

<sup>1</sup> o to, S.

<sup>2</sup> parikkhiyatabbā, S.

<sup>3</sup> neyyam, B.

<sup>4</sup> om. S.

<sup>5</sup> o vidhe, S.

a) Tattha katamā abhiññā?

- \* Yam dhammānaṃ salakkhaṇe-ñāṇaṃ dhammapaṭisaṃbhida<sup>1</sup> atthapaṭisaṃbhida ca, ayaṃ abhiññā.

b) Tattha katamā pariññā?

Evam abhijānitvā<sup>2</sup> yā parijānanā: idaṃ kusalaṃ idaṃ akusalaṃ idaṃ sāvajjaṃ idaṃ anavajjaṃ idaṃ kaṇhaṃ idaṃ sukkaṃ idaṃ sevitabbaṃ idaṃ na sevitabbaṃ, ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti<sup>3</sup>, tesam evaṃ gahitānaṃ ayaṃ attho ti, ayaṃ pariññā.

Evam parijānitvā<sup>4</sup> tayo dhammā avasiṭṭhā bhavanti: paḥātabbā bhāvetabbā sacchikātabbā ca.

c) Tattha katame dhammā paḥātabbā?

Ye akusalā.

d) Tattha katame dhammā bhāvetabbā?

Ye kusalā.

e) Tattha katame dhammā sacchikātabbā?

Yam asaṃkhatam.

- \* Yo evaṃ jānāti, ayaṃ vuccati atthakusalo dhammakusalo kalyāṇatākusalo phalatākusalo āyakusalo apāyakusalo upāyakusalo mahatā kosallena samannāgato ti. Tenāha Bhagavā: — Kusalo sabbadhammānaṃ ti<sup>5</sup>.

Sato bhikkhu paribbaje ti.

Tena diṭṭhadhammasukhavihārattham abhikkante paṭikkante ālokite vilokite sammiñjite<sup>6</sup> pasārite saṃghātipattacivaradhāraṇe asite pite khāyite sāyite uccārapassāvakkamme gate ṭhite nisinne sutte jāgarite bhāsīte tuḥhihāve satena sampajānena viḥātabbā.

- \* Imā dve cariyā anuññātā Bhagavatā: ekā visuddhānaṃ, ekā visujjhantānaṃ.

Ke visuddhā? Arahanto. Ke visujjhantā? Sekhā.

Katakkiccāni hi arabato indriyāni. Yam bojjaṃ<sup>6</sup> tam<sup>4</sup> catubbidham: dukkhassa pariññābhisamayena, samudayassa pahānābhisamayena, maggassa bhāvanābhisamayena, nirodhassa sacchikiriyābhisamayena.

Idaṃ catubbidham bojjaṃ<sup>6</sup>. Yo evaṃ jānāti, ayaṃ

<sup>1</sup> B. adds ca.

<sup>2</sup> netvā, B<sub>1</sub>.

<sup>3</sup> ttāpentī, B.

<sup>4</sup> om. S.

<sup>5</sup> samī°, B<sub>1</sub>.

<sup>6</sup> bojjaṅgam, S.



vuccati sato abhikkamati sato paṭikkamati khayā rāgassa khayā dosassa khayā mohassa. Tenāha Bhagavā: — Sato bhikkhu paribbaje ti.

Tenāha: —

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)  
manasānāvilo siyā  
kusalo sabbadhammānaṃ  
sato bhikkhu paribbaje ti.*

Evam pucchitabbam, evam vissajjitabbam.

Suttassa ca anugiti atthato ca byañjanato ca samāna-yitabbā. Atthāpagataṃ hi byañjanaṃ samphappalāpaṃ<sup>1</sup> bhavati. Dunnikkhittassa padabyañjanaassa attho pi dunnayo bhavati. Tasmā<sup>2</sup> atthabyañjanupetaṃ saṃgāhitabbam<sup>3</sup> suttaṃ ca pavicinitabbam<sup>4</sup>.

Kim<sup>5</sup> idaṃ suttaṃ?

Āhaccavacanam anusandhivacanam nitatthaṃ neyyatthaṃ<sup>6</sup> a-saṃkilesabhāgiyaṃ vāsanābhāgiyaṃ<sup>6</sup> nibbedhabhāgiyaṃ asekhabhāgiyaṃ.

Kuhip imassa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne ti.

Evam suttaṃ pavicetabbam.

Tenāha āyasmā Mahākaccāno: —

Yaṃ pucchitaṃ ca<sup>7</sup> vissajjitaṃ ca<sup>8</sup> suttassa yā<sup>7</sup> ca anugiti ti<sup>7</sup>.

Niyutto vicayo-hāro.

### § 3. Yutti-hāra.

1. Tattha katamo yutti-hāro?

Sabbesaṃ hārānaṃ ti ayaṃ yutti-hāro.

2. Kim yojayati?

Cattāro mahāpadesā: buddhāpadeso, saṃghāpadeso, sam-<sup>9</sup> bahulattherāpadeso, ekattherāpadeso.

Ime cattāro mahāpadesā.

3. Tāni padabyañjanāni sutte otārayitabbāni, vinaye<sup>10</sup> a-sandassayitabbāni, dhammatāyaṃ<sup>8</sup> upanikkhipitabbāni.

<sup>1</sup> sampa°, B. B.

<sup>2</sup> tassa, B.

<sup>3</sup> saṃgāyitabbam, S.

<sup>4</sup> S. adds ti.

<sup>5</sup> om. S.

<sup>6</sup> vāsana°, S.

<sup>7</sup> om. B.

<sup>8</sup> nāyaṃ, S.

- \* a) Katamasmim sutte otārayitabbāni?

Catūsu ariyasaccesu.

- b) Katamasmim vinaye sandassayitabbāni?

Rāgavinaye dosavinaye mohavinaye.

- c) Katamiyaṃ<sup>1</sup> dhammatāyaṃ upanikkhipitabbāni?

Paṭiccasamuppāde.

Yadi catūsu ariyasaccesu avatarati kilesavinaye sandissati dhammataṇ ca na vilometi, evaṃ āsave na janeti.

- \* Catūhi mahāpadesehi yaṃ yaṃ yujjati yena yena yujjati yathā yathā yujjati, taṃ taṃ gahetabbaṃ.

- \* 4. Pañhaṃ pucchitena kati padāni pañhe ti?

Padaso pariyogāhitabbaṃ<sup>2</sup> vicetabbaṃ<sup>3</sup>. Yadi sabbāni padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha cattāri padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha tīpi padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha dve padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha ekaṃ padaṃ ekaṃ atthaṃ abhivadati, eko pañho.

Taṃ upaparikkhamānena aññātabbaṃ.

5. Kim<sup>4</sup> ime dhammā nānatthā nānābyañjanā udāhu imesaṃ dhammānaṃ eko attho byañjanam eva nānan ti? Yathā<sup>5</sup> kim bhava?

Yathā sā devatā Bhagavantam pañhaṃ pucchati:

*Ken' assu<sup>4</sup> 'bbhāhato loko ken' assu parivārīto*

*kena sallena otiṇṇo kissa dhūpāyito<sup>5</sup> sadā ti?* (S. I, p. 40).

Imāni cattāri padāni pucchitāni.

Te tayo pañhā. Kathaṃ nāyati?

Bhagavā hi devatāya vissajjati:

*Maccunābbhāhato loko jarāya parivārīto*

*taṇhāsallena otiṇṇo icchādhūpāyito sadā ti* (l. c. Cf. Thag. v. 448).

Tattha jarā ca<sup>3</sup> maraṇaṇ ca, imāni dve samkhatassa samkhatalakkaṇāni. Jarāyaṃ tthitassa aññathattam maraṇaṃ vayo.

Tattha jarāya ca<sup>3</sup> maraṇassa ca atthato nānattham. Kena kāraṇena?

<sup>1</sup> "missam, B.

<sup>4</sup> kena su, S.

<sup>2</sup> "gāyi", B.

<sup>5</sup> dhumāyito, B.

<sup>3</sup> om. S.

Gabbhagatā pi hi miyyanti na ca<sup>1</sup> te jippā bhavanti. Atthi ca devānaṃ maraṇaṃ na ca tesāṃ sarirāni<sup>2</sup> jiranti. Sakkate ca<sup>3</sup> jarāya paṭikkamaṃ kātum, na pana sakkate maraṇassa paṭikkamaṃ kātum aññatr' eva iddhimantānaṃ iddhivisayā.

Yam panāha: taṇhāsallena otiṇṇo ti, dissanti vitarāgā jirantā pi<sup>4</sup> miyyantā pi. Yadi ca yathā jarāmaranaṃ evaṃ taṇhā pi siyā, evaṃ sante sabbe yobbanatthā pi vigata-taṇhā siyūṃ<sup>5</sup>, yathā<sup>6</sup> ca<sup>7</sup> taṇhā<sup>8</sup> dukkhassa samudayo, evaṃ jarāmaranaṃ pi siyā dukkhassa samudayo na ca siyā taṇhā dukkhassa samudayo, na hi jarāmaranaṃ dukkhassa samudayo, taṇhā dukkhassa samudayo, yathā ca taṇhā maggavajjhā, evaṃ jarāmaranaṃ pi siyā magga-vajjham.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbam.

Yadi ca sandissati yutti, samārūlham atthato ca aññattam, byañjanato pi gavesitabbam.

Sallo ti vā dhūpāyan ti vā imesaṃ dhammānaṃ atthato ekattam. Na hi yujjati<sup>6</sup> icchāya ca taṇhāya ca atthato aññattam.

Taṇhāya adhippāye aparipūramāne navasu āghātavattthūsu kodho ca upanāho ca uppajjati.

Imāya yuttiyā jarāya<sup>7</sup> ca<sup>8</sup> maraṇassa ca taṇhāya ca atthato aññattam.

Yam pan' idam Bhagavatā dvihi nāmehi abhilapitam<sup>9</sup> icchā ti pi taṇhā ti pi, idam Bhagavatā bāhirānaṃ vatthūnaṃ ārammaṇavasena dvihi nāmehi abhilapitam<sup>9</sup> icchā ti pi taṇhā ti pi.

Sabbā hi taṇhā ajjhosānalakkhaṇena ekalakkhaṇā.

Yathā sabbo aggi uṇhattalakkhaṇena ekalakkhaṇo, api ca upādānavasena aññamaññāni nāmāni labhati: kaṭṭhaggi ti pi tipaggi ti pi sakalikaggi ti pi gomayaggi ti pi thussaggi ti pi sampkāraggi ti pi, sabbo hi<sup>10</sup> aggi uṇhattalakkhaṇo 'va, evaṃ sabbā taṇhā ajjhosānalakkhaṇena eka-

<sup>1</sup> ce, B.

<sup>2</sup> sarirā, S.

<sup>3</sup> 'va, B.

<sup>4</sup> om. S.

<sup>5</sup> om. B.

<sup>6</sup> yujjhati, S.

<sup>7</sup> jarā, B.

<sup>8</sup> om. B., S.

<sup>9</sup> labhitam, S.

<sup>10</sup> pi, B., S.



lakkhaṇā. Api tu ārammaṇa<sup>1</sup>-upādānavasena aññamaññehi  
 \* nāmehi abhilapitā: icchā iti pi taṇhā iti pi sallo iti pi  
 dhūpāyanā<sup>2</sup> iti pi saritā iti pi visattikā iti pi sineho iti  
 pi kilamatho iti pi latā iti pi maññanā iti pi bandho iti  
 pi āsā iti pi pipāsā<sup>3</sup> iti<sup>4</sup> pi<sup>5</sup> abhinandanā iti pi<sup>6</sup>.

Sabbā hi<sup>7</sup> taṇhā ajjhosānalakkhaṇena ekalakkhaṇā yathā  
 ca vevacane vuttā<sup>8</sup>.

Āsā pihā<sup>9</sup> ca<sup>10</sup> abhinandanā ca

anekadhātūsu<sup>11</sup> sarā patitthitā

aññānamulappabhavā pajappitā

sabbā mayā byantikatā samulakā<sup>12</sup> ti (Cf. S. I, p. 181). *Cf. P<sup>53</sup>.*

Taṇhāy<sup>13</sup> etam vevacanam, yathāha Bhagavā: —

Rūpe Tissa avigatarūgassa<sup>14</sup> avigatacchandassa avigata-  
 pemassa avigatapipāsassa avigatapariḷāhassa . . . (Cf. S. III,  
 p. 107).

Evam vedanāya . . . saññāya . . . saṃkhāresu . . . viñ-  
 ñāṇe avigatarūgassa avigatacchandassa avigatapemassa avi-  
 gatapipāsassa avigatapariḷāhassa sabbam suttam vitthāre-  
 tabbam.

Taṇhāy<sup>15</sup> etam vevacanam.

Evam yujjati: sabbo dukkhūpacāro<sup>16</sup> kāmataṇhāsasāṃkhā-  
 ramūlako<sup>17</sup>, na pana yujjati: sabbo nibbidūpacāro<sup>18</sup> kāma-  
 taṇhāparikkhāramūlako.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbam.  
 Yathā Bhagavā rāgacaritassa puggalassa asubham desayati,  
 dosacaritassa Bhagavā puggalassa mettā desayati, moha-  
 caritassa Bhagavā puggalassa paṭiccasamuppādam desayati.

Yadi hi Bhagavā rāgacaritassa puggalassa mettā<sup>19</sup> ceto-  
 vimuttiṃ<sup>20</sup> deseyya sukhāṃ vā paṭipadam dandhābhīṇāṃ su-  
 khāṃ vā paṭipadam khippābhīṇāṃ vipassanāpubbaṅgamāṃ  
 vā pabānam deseyya, na yujjati desanā. Evam<sup>21</sup> yam kiñci  
 rūgassa anulomappahānam dosassa anulomappahānam mo-

<sup>1</sup> °nam, B<sub>1</sub>. S.

<sup>2</sup> dhūm°, S.

<sup>3</sup> om. S.

<sup>4</sup> B. B<sub>1</sub> add iti.

<sup>5</sup> om. B. B<sub>1</sub>.

<sup>6</sup> vuttam, S.

<sup>7</sup> pipāsā pihā, S.

<sup>8</sup> B. puts ca before pihā.

<sup>9</sup> °tusu, B<sub>1</sub>. S.

<sup>10</sup> samulikā, B<sub>1</sub>. S.

<sup>11</sup> avita°, S.; also Com.

<sup>12</sup> dukkho°, B<sub>1</sub>.

<sup>13</sup> S. adds ti.

<sup>14</sup> nibbindu°, B<sub>1</sub>.

<sup>15</sup> mettā, S.

<sup>16</sup> °ttiyyā, S.

hassa anulomappahānam, sabban taṃ vicayena hārena vicinitvā<sup>1</sup> yutti-hārena yojetabbam, yāvatikā<sup>2</sup> nāpassa bhūmiā. \*

Mettāvihāriṣṣa sato byāpādo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, byāpādo pahānam abbattham gacchati ti yujjati desanā.

Karuṇāvihāriṣṣa sato vihesā cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vihesā pahānam abbattham gacchati ti yujjati desanā.

Muditāvihāriṣṣa sato arati cittaṃ pariyādāya ṭhassati ti na yujjati desanā, arati pahānam abbattham gacchati ti yujjati desanā.

Upekkhāvihāriṣṣa<sup>4</sup> sato rāgo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, rāgo pahānam abbattham gacchati ti yujjati desanā.

Animittāvihāriṣṣa sato nimittānusāri, tena ten' eva viññā-<sup>5</sup> nam pavattati ti na yujjati desanā, nimittam pahānam abbattham gacchati ti yujjati desanā.

Asmi ti vigataṃ, ayam aham asmi ti na samanupassāmi, atha ca pana me kismiñci<sup>6</sup> katasmin<sup>7</sup> ti vicikicchā katham-kathā<sup>8</sup> sallam<sup>9</sup> cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vicikicchā kathamkathā<sup>10</sup> sallam pahānam abbattham gacchati ti yujjati desanā.

Yathā vā<sup>11</sup> pana<sup>12</sup> paṭhamam<sup>13</sup> jhānam<sup>14</sup> samāpannassa sato kāmarāgabyāpādā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, avitakkasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Dutiyam jhānam samāpannassa sato vitakkavicārasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhasukhasahagatā<sup>15</sup> vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

<sup>1</sup> netvā, B.    <sup>2</sup> yāvati, S.    <sup>3</sup> om. S.    <sup>4</sup> upekhā°, B.

<sup>5</sup> kismiñ, B.    <sup>6</sup> mīci (without ti), B.; kathasmim, S.

<sup>7</sup> S. puts katham° before vi°    <sup>8</sup> sallaki, S.    <sup>9</sup> 'va, S.

<sup>10</sup> paṭhamajjh°, S., and so in every similar case.

<sup>11</sup> upekhā°, B.

Tatiyaṃ jhānaṃ samāpannassa sato pītisukhasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhāsati-pārisuddhisahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Catuttham jhānaṃ samāpannassa sato upekkhāsahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, akāsānañcāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Ākāsānañcāyatanam samāpannassa sato rūpasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, viññāpañcāyatana-sahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Viññāpañcāyatanam samāpannassa sato akāsānañcāyatanasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākiñcaññāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Ākiñcaññāyatanam samāpannassa sato viññāpañcāyatanasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, nevasaññānāsaññāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Nevasaññānāsaññāyatanam samāpannassa sato saññūpācārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, saññāvedayitanirodhasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Kallatāparicitaṃ cittaṃ na ca abhinīhāraṃ khamati ti na yujjati desanā, kallatāparicitaṃ cittaṃ atha ca abhinīhāraṃ khamati ti yujjati desanā.

Evam sabbe nava suttantā yathādhammaṃ yathāvinayaṃ



yathā Satthu sāsanaṃ sabbato<sup>1</sup> vicayena hārena vicinitvā  
yutti-hārena yojetabbā<sup>2</sup>.

Tenāha āyasmā Mahākaccāno: —

Sabbesaṃ hārānaṃ | yā bhūmi<sup>3</sup> yo ca gocaro tesan ti.

Niyutto yutti-hāro.

#### § 4. Padatthāna-hāra.

1. Tattha katamo padatthāno-hāro?

Dhammaṃ deseti jino ti ayaṃ padatthāno-hāro.

2. Kim desayati?

Sabbadhammayāthāva<sup>4</sup> - asampaṭivedhalakkhaṇā avijjā.  
Tassā vipallāsā padatthānaṃ. Ajjhosānalakkhaṇā taṇhā.  
Tassā piyarūpaṃ sātārūpaṃ padatthānaṃ. Patthanalak-  
khaṇo lobho. Tassa adinnādānaṃ padatthānaṃ. Vappa-  
saṇṭhānabyañjanagahaṇalakkhāṇā<sup>5</sup> subhasaññā. Tassā in-  
driyasaṃvaro padatthānaṃ. Sāsavaphassa-upagamanalak-  
khaṇā sukhasaññā. Tassā assādo padatthānaṃ. Saṃkhata-  
lakkhaṇānaṃ dhammānaṃ asamanupassanalakkhaṇā nicca-  
saññā. Tassā viññānaṃ padatthānaṃ. Anicca-saññā-dukka-  
saññā-asamanupassanalakkhaṇā attasaññā<sup>6</sup>. Tassā nāma-  
kāyo padatthānaṃ.

Sabbadhammasampaṭivedhalakkhaṇā vijjā. Tassā sab-  
baṃ<sup>7</sup> ñeyyaṃ<sup>8</sup> padatthānaṃ. Cittavikkhepapatisamhara-  
ṇalakkhāṇo samatho. Tassa asubhā padatthānaṃ. Icchāva-  
carapatisamharaṇalakkhāṇo alobho. Tassa adinnādānaṃ  
veramaṇi padatthānaṃ. Abyāpajjalakkhaṇo adoso. Tassa  
pāpātipātā veramaṇi padatthānaṃ. Vatthu-avippatipāda-  
nalakkhaṇo amoho. Tassa sammāpaṭipatti padatthānaṃ.  
Vinīlakavipubbakagahaṇalakkhāṇā asubhasaññā. Tassā  
nibbidā padatthānaṃ. Sāsavaphassaparijānanalakkhāṇā  
dukkhasaññā. Tassā vedanā padatthānaṃ. Saṃkhata-  
lakkhaṇānaṃ dhammānaṃ samanupassanalakkhaṇā anicca-

<sup>1</sup> sato, S.

<sup>2</sup> B. S. *add* ti.

<sup>3</sup> bhummi, B.

<sup>4</sup> sabbadhammānaṃ yathāva, S.

<sup>5</sup> °byañjanagahaṇa°, S.

<sup>6</sup> attha°, S.

<sup>7</sup> om. S.

<sup>8</sup> seyya, S.

saññā. Tassā uppādavayā padaṭṭhānaṃ. Sabbadhammā-  
 nam<sup>1</sup> abhinivesalakkhaṇā anattasaññā. Tassā<sup>2</sup> dhamma-  
 saññā<sup>3</sup> padaṭṭhānaṃ. Pañca kāmagaṇā kāmārāgassa  
 padaṭṭhānaṃ. Pañcendriyāni rūpini<sup>4</sup> rūparāgassa padaṭṭhā-  
 naṃ. Chaḷāyatanam<sup>5</sup> bhavarāgassa padaṭṭhānaṃ. Nibbatti-  
 bhavānupassitā pañcannaṃ upādānakkhandhānaṃ padaṭṭhā-  
 naṃ. Pubbenivāsānussati nāpadassanassa padaṭṭhānaṃ.  
 Okappanalakkhaṇā saddhā adhimuttipaccupaṭṭhānā ca  
 anāvilalakkhaṇo<sup>6</sup> pasādo<sup>7</sup> sampasīdanapaccupaṭṭhāno ca.  
 Abhipatthiyanalakkhaṇā saddhā. Tassā aveccapasādo  
 padaṭṭhānaṃ. Anāvilalakkhaṇo pasādo. Tassa saddhā  
 padaṭṭhānaṃ. Ārambhalakkhaṇam viriyam. Tassa sam-  
 mappadhānaṃ padaṭṭhānaṃ. Apilāpanalakkhaṇā sati<sup>8</sup>.  
 Tassā satipaṭṭhānaṃ padaṭṭhānaṃ. Ekaggalakkhaṇo sam-  
 ādhi. Tassa jhānāni padaṭṭhānaṃ. Pajānanalakkhaṇā paññā.  
 Tassā saccāni padaṭṭhānaṃ.

Aparo nayo: —

Assādamānasikāralakkhaṇo ayoṇisomanasikāro. Tassa  
 avijjā padaṭṭhānaṃ. Saccasammohanalakkhaṇā<sup>9</sup> avijjā.  
 Tam<sup>10</sup> saṃkhārānaṃ padaṭṭhānaṃ. Punabbhavavirohana-  
 lakkhaṇā<sup>11</sup> saṃkhārā. Tam<sup>12</sup> viññāṇassa padaṭṭhānaṃ.  
 Opapaccayikanibbattilakkhaṇam viññāṇam. Tam nāmarū-  
 passa padaṭṭhānaṃ. Nāmakāyarūpakāyasamghātalakka-  
 ṇam nāmarūpaṃ. Tam chaḷāyatanassa<sup>13</sup> padaṭṭhānaṃ.  
 Indriyavavattṭhānalakkhaṇam chaḷāyatanam<sup>14</sup>. Tam phas-  
 sassa padaṭṭhānaṃ. Cakkhurūpaviññāṇasannipātalakkhaṇo<sup>15</sup>  
 phasso. Tam vedanāya padaṭṭhānaṃ. Itthānītthānubha-  
 vanalakkhaṇā vedanā. Tam taṇhāya padaṭṭhānaṃ. Ajjho-  
 sānalakkhaṇā taṇhā. Tam<sup>16</sup> upādānassa padaṭṭhānaṃ.  
 Opapaccayikaṃ<sup>17</sup> upādānaṃ. Tam bhavassa padaṭṭhānaṃ.  
 Nāmakāyarūpakāyasambhavanalakkhaṇo bhavo. Tam<sup>18</sup>

<sup>1</sup> °dhamma, B.      <sup>2</sup> om. S.

<sup>3</sup> rūpini, B. S.; rūpāni, B.      <sup>4</sup> written chaṭṭh° in S.

<sup>5</sup> °ne, S.      <sup>6</sup> °de, S.      <sup>7</sup> satti, S.

<sup>8</sup> °kkhaṇa°, B. S.      <sup>9</sup> sā, B. S.      <sup>10</sup> °virūhaka°, S.

<sup>11</sup> te, B. S.      <sup>12</sup> saḷ°, S.      <sup>13</sup> °sannipātana°, S.

<sup>14</sup> sā, S.      <sup>15</sup> °tam, B.      <sup>16</sup> so, B. S.

jātiyā padatthānam. Khandhapātubhavanalakkhaṇā<sup>1</sup> jāti. Tam jarāya padatthānam. Upadhiparipākakalakkhaṇā jarā. Tam maraṇassa padatthānam. Jīvitindriyūpacchedalakkhaṇam maraṇam. Tam sokassa padatthānam. Ussukkakārako soko. Tam paridevassa padatthānam. Lālapakārako<sup>2</sup> paridevo. Tam dukkhassa padatthānam. Kāyasampiḷanam dukkham. Tam domanassassa padatthānam. Cittasampiḷanam<sup>3</sup> domanassam. Tam upāyāsassa padatthānam. Oda-hanakārako upāyāso. Tam bhavassa padatthānam.

Imāni bhavaṅgāni yadā samaggāni nibbattāni bhavanti, so bhavo. Tam saṃsārassa padatthānam. Niyyānikalakkhaṇo maggo. Tam nirodhassa padatthānam. Tittānū<sup>4</sup> nutā pitaṇṇutāya padatthānam. Pitaṇṇutā mattānū<sup>5</sup> nutāya padatthānam. Mattānū<sup>6</sup> nutā attānū<sup>7</sup> nutāya padatthānam. Attānū<sup>8</sup> nutā pubbekatapunnātāya<sup>9</sup> padatthānam. Pubbekatapunnātā<sup>10</sup> patirūpadesavāsassa padatthānam. Patirūpadesavāso sappurisūpanissayassa padatthānam. Sappurisūpanissayo<sup>11</sup> attasamāpānidhānassa padatthānam. Attasamāpānidhānam silānam padatthānam. Silāni avippaṭṭisārassa padatthānam. Avippaṭṭisāro pāmujjassa<sup>12</sup> padatthānam. Pāmujjam pītiyā padatthānam. Pīti passaddhiyā padatthānam. Passaddhi sukhassa padatthānam. Sukham samādhi<sup>13</sup>ssa padatthānam. Samādhi yathābhūtaṇāpadassanassa padatthānam. Yathābhūtaṇāpadassanam nibbidāya padatthānam. Nibbidā virāgassa padatthānam. Virāgo vimuttiyā padatthānam. Vimutti vimuttiṇāpadassanassa padatthānam.

Evam yo koci upanissayo yo koci paccayo, sabbo so padatthānam.

Tenāha āyasmā Mahākaccāno: —

Dhammam deseti jino ti.

Niyutto padatthāno-hāro.

<sup>1</sup> khandhānam pātu°, S.      <sup>2</sup> lalanappa°, S.

<sup>3</sup> cittapīlanam, S.      <sup>4</sup> \*kātānū<sup>5</sup> nutāya, B.

<sup>5</sup> \*tānū<sup>6</sup> nutā, B.      <sup>6</sup> sappurisasannissayo, S.

<sup>7</sup> pāmo°, B.



## § 5. Lakkhaṇa-hāra.

1. Tattha katamo lakkhaṇo-hāro?

Vuttamhi ekadhamme ti ayaṃ lakkhaṇo-hāro.

2. Kiṃ lakkhayati?

Ye dhammā ekalakkhaṇā, tesam dhammānaṃ ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

3. Yathā kiṃ bhave?

Yathāha Bhagavā: —

*Cakkhum<sup>2</sup> bhikkhave anavatṭhitam ittaram parittam pabhaṅgu, parato dukkham byasanam calam<sup>3</sup> kukkulam saṃkhāram<sup>4</sup> vadhakam<sup>5</sup> amittamajjhe.*

Imasmiṃ cakkhusmiṃ vutte avasiṭṭhāni ajjhattikāni āyatanāni vuttāni bhavanti.

Kena kāraṇena?

Sabbāni hi cha ajjhattikāni āyatanāni vadhakaṭṭhena ekalakkhaṇāni.

Yathā cāha Bhagavā: —

*Atīte Rādha rūpe anapekko<sup>5</sup> hoti, anāgataṃ rūpaṃ mā abhinandi, paccuppannassa rūpassa nibbidāya virāgāya nirodhāya cāgāya paṭinissaggāya paṭipajja.*

Imasmiṃ rūpakkhandhe vutte avasiṭṭhā khandhā vuttā bhavanti.

Kena kāraṇena?

Sabbe hi pañcakkhandhā Yamakovādasutte<sup>6</sup> vadakaṭṭhena ekalakkhaṇā vuttā.

Yathā cāha Bhagavā: —

*Yesā ca susamāraddhā niccam kāyagatā sati*

*akiccam te na sevanti kicce sātaccakārino* (Dhp. v. 293).

Iti kāyagatāya satiyā vuttāya vuttā bhavanti vedanāgatā sati cittagatā<sup>7</sup> dhammagatā<sup>8</sup> ca. Tathā yaṃ kiñci diṭṭham vā sutam vā mutam vā ti vutte vuttam bhavati viññātam.

Yathā cāha Bhagavā: —

<sup>1</sup> lakkhiyati, B. S.

<sup>2</sup> cakkhu, S.

<sup>3</sup> calanam, B.

<sup>4</sup> saṃkhāra<sup>o</sup>, S.

<sup>5</sup> \*pekkho, S.

<sup>6</sup> cf. S. III, p. 109 sqq.

<sup>7</sup> cittā<sup>o</sup>, S.

<sup>8</sup> dhammā<sup>o</sup>, B.

*Tasmā ti ha tvam<sup>1</sup> bhikkhu kāye kāyānupassī viharāhi<sup>2</sup> ātāpi sampajāno satimā vineyya loke abhijjhādomanassaṃ.*

Ātāpi ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhijjhādomanassaṃ ti samādhindriyaṃ.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnam indriyānaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhānā bhāvanāpāripūriṃ gacchanti. Catūsu sammappa-dhānesu bhāviyamānesu cattāro iddhippādā bhāvanāpāripūriṃ gacchanti. Catūsu iddhippādesu bhāviyamānesu pañcendriyāni bhāvanāpāripūriṃ gacchanti. Pañcasu indriyesu bhāviyamānesu pañca balāni bhāvanāpāripūriṃ gacchanti. Pañcasu balesu bhāviyamānesu satta bojjhaṅgā bhāvanāpāripūriṃ gacchanti. Sattasu bojjhaṅgesu bhāviyamānesu ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati. Sabbe ca<sup>3</sup> bodhaṅgamā<sup>4</sup> dhammā bodhipakkhiyā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Sabbe hi bodhaṅgamā<sup>4</sup> dhammā<sup>5</sup> bodhipakkhiyā niyyānikalakkhaṇena ekalakkhaṇā.

Te<sup>6</sup> ekalakkhaṇattā bhāvanāpāripūriṃ gacchanti.

Evam<sup>7</sup> akusalaṃ pi<sup>8</sup> dhammā ekalakkhaṇattā pahānaṃ abbhaththaṃ gacchanti.

Catūsu satipaṭṭhānesu bhāviyamānesu vipallāsā pahiyanti, ahārā c'assa pariññaṃ gacchanti, upādānehi anupādāno bhavati, yogehi ca visamyutto bhavati, gandhehi ca vippayutto bhavati, āsavehi ca anāsavo bhavati, oghehi ca nitippo bhavati, sallehi ca visallo bhavati, viññāṇaṭṭhitiyo c'assa pariññaṃ gacchanti, agatigamanehi<sup>9</sup> ca<sup>5</sup> na agatiṃ<sup>10</sup> gacchanti.

<sup>1</sup> tam, S.

<sup>2</sup> °rati, S.

<sup>3</sup> 'va, B.

<sup>4</sup> bojjh°, S.

<sup>5</sup> om. B.

<sup>6</sup> tena, B., S.

<sup>7</sup> S. adds pi.

<sup>8</sup> om. B., S.

<sup>9</sup> °pesu hi, S.

<sup>10</sup> bhavati, S.

Evam akusalā pi dhammā ekalakkhaṇattā pahānam abbattham gacchanti.

Yattha vā pana rūpindriyaṃ desitaṃ, desitā tatth<sup>1</sup> eva<sup>2</sup> rūpadhātu<sup>3</sup> rūpakkhando<sup>4</sup> rūpañcāyatanam. Yattha vā pana sukhā vedanā desitā, desitaṃ tattha sukhindriyaṃ somanassindriyaṃ dukkhasamudayo ca ariyasaccam. Yattha vā pana dukkhā vedanā desitā, desitaṃ tattha dukkhindriyaṃ domanassindriyaṃ dukkhaṇ<sup>5</sup> ca ariyasaccam. Yattha vā pana adukkhamasukhā vedanā desitā, desitaṃ tattha upekkhindriyaṃ<sup>6</sup> sabbo ca paṭiccasamuppādo.

Kena karanena?

Adukkhamasukhāya hi vedanāya avijjā<sup>7</sup> anuseti<sup>8</sup>, avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññānam, viññānapaccayā nāmarūpam, nāmarūpapaccayā chaḷāyatanam<sup>9</sup>, chaḷāyatanapaccayā<sup>10</sup> phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇasokapari-devadukkhadomanassūpāyāsā sambhavanti.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti<sup>11</sup>.

☆ So ca sarāga-sadosa-samoha-saṃkilesapakkhena hātabbo, vitarāga-vitadosa-vitamoha-ariyadhammehi hātabbo.

☆ Evam ye dhammā ekalakkhaṇā kiccato ca lakkhaṇato ca sāmānāto ca cutupātato<sup>12</sup> ca, tesam dhammānam ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

Tenāha āyasmā Mahākaccāno<sup>13</sup>: —

Vuttamhi ekadhamme ti.

Niyutto lakkhaṇo-hāro.

§ 6. Catubyūha-hāro.

1. Tattha katamo catubyūho-hāro?

Neruttam adhippāyo ti ayam.

Byañjanena suttassa neruttaṇ ca adhippāyo ca midānaṇ ca pubbāparasandhi ca gavesitabbā<sup>14</sup>.

<sup>1</sup> tattha, B., <sup>2</sup> dhātum, S. <sup>3</sup> om. S. <sup>4</sup> upekkhi°, B.

<sup>5</sup> abhijjā, S. <sup>6</sup> ti ti, S. <sup>7</sup> sa°, B., S. <sup>8</sup> ti, B.,

<sup>9</sup> cutupātato, B., <sup>10</sup> kaccāyano, B. <sup>11</sup> tabbo, B. B.,



a) Tattha katamaṃ neruttaṃ?

Yā nirutti padasaṃhitā, yaṃ dhammānaṃ nāmaso nāṇaṃ. \*

Yadā hi bhikkhu atthassa ca nāmaṃ jānāti dhammassa ca nāmaṃ jānāti, tathā tathā naṃ abhiniropeti, ayaṃ<sup>1</sup> vuccati atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo desanākusalo atitādhivacanakusalo anāgatādhivacanakusalo paccuppannādhivacanakusalo itthādhivacanakusalo purisādhivacanakusalo napuṃsakādhivacanakusalo ekādhivacanakusalo anekādhivacanakusalo.

Evam sabbāni<sup>2</sup> kātabbāni janapadaneruttāni<sup>3</sup> sabbā ca janapadaniruttiyo<sup>4</sup>, ayaṃ nirutti padasaṃhitā.

b) Tattha katamo adhippāyo?

*Dhammo have rakkhati dhammacāriṃ<sup>5</sup>  
chattaṃ mahantaṃ yathā<sup>6</sup> vassakāle  
esānisaṃso<sup>7</sup> dhamme suciṇṇe  
na duggatiṃ gacchati dhammacārī ti (Cf. p. 6).*

Idha Bhagavato ko adhippāyo?

Ye apāyehi parimuccitukāmā bhavissanti, te dhammacārī<sup>8</sup> bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

*Coro yathā sandhimukhe gahito  
sakammunā haññate bajjhate ca  
evaṃ ayaṃ pecca<sup>9</sup> pajā parattha  
sakammunā haññate bajjhate cā ti (Cf. Thag. v. 786).*

Idha Bhagavato ko adhippāyo?

Saṅcetanikānaṃ katānaṃ kammānaṃ upacitānaṃ dukkhavedaniyānaṃ anittthaṃ asātaṃ vipākaṃ paccanubhavissati ti ayaṃ ettha Bhagavato adhippāyo.

*Sukhakāmāni bhūtāni yo daḍḍena vihiṃsati<sup>10</sup>  
attano sukham esāno pecca<sup>11</sup> na labhate sukhaṃ ti (Dhp.  
v. 131).*

Idha Bhagavato ko adhippāyo?

Ye sukhena atthikā bhavissanti, te pāpakaṃ<sup>12</sup> kammaṃ<sup>12</sup> na karissanti ti ayaṃ ettha Bhagavato adhippāyo.

<sup>1</sup> B. adds ca.

<sup>2</sup> S. adds pi.

<sup>3</sup> niruttāni, B. B.

<sup>4</sup> neruttiyo, B. S.

<sup>5</sup> ri, S.

<sup>6</sup> yathā, B. S.

<sup>7</sup> etāni, S.

<sup>8</sup> cārino, B.

<sup>9</sup> pacca, B. S.

<sup>10</sup> vihaññati, B.

<sup>11</sup> pacca, B. B.; all MSS. add so.

<sup>12</sup> pāpa, S.

*Middhī<sup>1</sup> yadā hoti mahagghaso ca  
niddāyitā samparivattasāyī  
mahāvarāho va nivāpapaṭṭho<sup>2</sup>  
punappunaṃ gabbhaṃ upeti mando ti* (Dhp. v. 325;  
Thag. v. 17).

Idha Bhagavato ko adhippāyo?

Ye jarāmaraṇena aṭṭiyitukāmā<sup>3</sup> bhavissanti, te bhavissanti bhojane mattaññuno indriyesu guttadvārā pubbarattā-pararattam jāgariyānuyogam anuyuttā vipassakā<sup>4</sup> kusalesu dhammesu sagāravā ca sabrahmacārisu<sup>5</sup> thesesu navesu majjhimesū ti ayam ettha Bhagavato adhippāyo.

*Appamādo amatapadaṃ<sup>6</sup> pamādo maccuno padaṃ  
appamattā na miyyanti ye pamattā yathā matā ti*  
(Dhp. v. 21).

Idha Bhagavato ko adhippāyo?

Ye amatapariyesanaṃ pariyesitukāmā bhavissanti, te appamattā viharissanti ti ayam ettha Bhagavato adhippāyo.

Ayam adhippāyo.

c) Tattha katamaṃ nidānaṃ?

Yathā so Dhaniyo gopālako Bhagavantam āha (S. N.

I, 2): —

*Nandati puttehi<sup>7</sup> puttimā  
gopiko gohi tath' eva nandati  
upadhī hi narassa nandanā  
na hi so nandati yo nirūpadhī ti* (v. 16 — v. 33),

Bhagavā āha: —

*Socati puttehi<sup>7</sup> puttimā  
gopiko gohi tath' eva socati  
upadhī hi narassa socanā  
na hi socati yo nirūpadhī ti* (v. 17 — v. 34).

Iminā vatthuna iminā nidānena evaṃ nāyati: idha Bhagavā bāhiraṃ pariggahaṃ upadhim<sup>8</sup> āhā ti.

Yathā ca Māro pāpimā Gijjhakūṭā pabbatā puthusilaṃ pātesi, Bhagavā āha: —

<sup>1</sup> middhi, B. B.

<sup>2</sup> oṇḍḍho, B.

<sup>3</sup> aṭṭi°, B.; aṭṭa°, B.

<sup>4</sup> oṇā, S.

<sup>5</sup> brahma°, B. B.

<sup>6</sup> oṭam p°, all MSS.

<sup>7</sup> ohi ti, S.

<sup>8</sup> oḍhi, B. S.

*Sace pi kevalaṃ sabbaṃ Gijjhakūṭaṃ calessasi<sup>1</sup>  
n'eva<sup>2</sup> sammāvimuttānaṃ<sup>3</sup> buddhānaṃ atthi injitaṃ* (S. I,  
p. 109).

\* \* \*

*Nabhaṃ phuleyya paṭhaviṃ caleyya  
sabbe 'va<sup>4</sup> pāṇā uda santaseyyuṃ  
sallam pi ce urasi kampayeyyuṃ  
upadhiṣu tāṇaṃ na karonti buddhā ti* (S. I, p. 107).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā kāyaṃ upadhiṃ<sup>5</sup> āhā ti.

Yathā cāha: —

*Na taṃ daḥhaṃ<sup>6</sup> bandhanam āhu dhīrā  
yad<sup>7</sup> āyasaṃ<sup>8</sup> dārujaṃ pabbajaṃ ca  
sārattarattā maṇikuṇḍalesu  
puttesu dāresu ca yā apekhā<sup>9</sup> ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā bahiresu vatthūsu taṇhaṃ āhā ti.

Yathā cāha: —

*Etam daḥhaṃ bandhanam āhu dhīrā  
ohāriṇaṃ sithilaṃ duppamuñcaṃ  
etaṃ pi chetvāna paribbajanti  
anapekhino<sup>10</sup> kāmasukhaṃ pahāyā ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā bahiravatthukāya taṇhāya pahānaṃ āhā ti.

Yathā<sup>11</sup> cāha<sup>12</sup>: —

*Āturaṃ asuciṃ pūtiṃ dugandhaṃ dehanissitaṃ  
paggharantaṃ divārattiṃ<sup>12</sup> bālānaṃ abhinanditaṃ ti* (Cf.  
Thag. v. 394; Dh. p. 316; Thig. vv. 19. 82).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā ajjhattikavatthukāya taṇhāya pahānaṃ āhā ti.

Yathā cāha: —

<sup>1</sup> °lessati, B.; calissati, S.; caleyyasi, B.      <sup>2</sup> na ca, S.

<sup>3</sup> samāvi°, B.; samādhi°, S.      <sup>4</sup> ca, S.

<sup>5</sup> °dhi, B. S.      <sup>6</sup> B. puts daḥhaṃ before na taṃ.

<sup>7</sup> yaṃ, S.      <sup>8</sup> ay°, S.

<sup>9</sup> apekkhā, S.      <sup>10</sup> °pekkhino, S.

<sup>11</sup> om. B., S.      <sup>12</sup> °ratti, B., S.



*Ucchinda<sup>1</sup> sineham attano  
kumudaṃ sārādikaṃ va pāṇinā  
santimaggam eva brūhaya  
nibbānaṃ Sugatena desitaṃ ti* (Dhp. v. 285).

Iminā vatthunā iminā nidānena evaṃ ūyati: idha Bhagavā ajjhattikavatthukāya taṇhāya pahānaṃ āhā ti.

Idaṃ nidānaṃ.

d) Tattha katamo pubbāparasandhi?

Yathāha<sup>2</sup>: —

*Kāmandhā jālasacchannā taṇhāchadanachādītā  
pamattabandhanābaddhā<sup>3</sup> macchā va kumināmukhe  
jarāmarāṇaṃ<sup>4</sup> anventi<sup>5</sup> vaccho khīrapako<sup>6</sup> va mātaraṃ ti*  
(Ud. p. 76; cf. Thag. v. 297).

Ayaṃ kāmataṇhā vuttā.

Sā katamena pubbāparena yujjati?

Yathāha<sup>6</sup>: —

*Ratto atthaṃ na jānāti ratto dhammaṃ na passati  
andhatamaṃ<sup>7</sup> tadā hoti yaṃ rāgo sahate naraṃ ti* (Cf. p. 12).

Iti andhatāya ca sacchannatāya<sup>8</sup> ca sā yeva taṇhā abhīlapitā.

Yaṇ cāha: —

Kāmandhā jālasacchannā<sup>9</sup> taṇhāchadanachādītā ti yaṇ cāha: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati ti imehi padehi pariyuṭṭhānehi sā yeva taṇhā abhilapitā.

Yaṃ andhakāraṃ ayaṃ dukkhasamudayo, yā ca taṇhā ponobhavikā.

Yaṇcāha: kāmā ti ime kilesakāmā, yaṇ cāha: jālasacchannā<sup>9</sup> ti tesam yeva kāmānaṃ payogena pariyuṭṭhānaṃ dasseti.

Tasmā kilesavasena ca pariyuṭṭhānavasena ca taṇhā bandhanaṃ vuttā<sup>10</sup>.

Ye edisikā, te jarāmarāṇaṃ anventi.

<sup>1</sup> ucchinna, B.<sub>1</sub>. <sup>2</sup> yathā cāha, B.<sub>1</sub>. <sup>3</sup> nābandhā, all MSS.

<sup>4</sup> om. S. <sup>5</sup> khirupako, B. S. <sup>6</sup> yathā cāha, B.<sub>1</sub> S.

<sup>7</sup> andhaṃ ta°, S. <sup>8</sup> pacch°, B.<sub>1</sub> S.

<sup>9</sup> pacch°, B.<sub>1</sub> S. <sup>10</sup> vuttam, B.

Ayam Bhagavatā yathānikkhiṭṭagāthābalena\* dassitā: jarāmarañam anventi ti.

*Yassa papañcā<sup>2</sup> ṭhiti<sup>3</sup> ca n'atthi  
sandānaṃ<sup>3</sup> palighaṇṇaṃ ca vitivatto  
taṇ nittañhaṃ muninṃ carantaṃ  
na vijānāti sadevako pi loko ti* (Ud. p. 77).

Papañcā nāma taṇhā diṭṭhimānā tadabhisamkhatā ca samkhārā. Ṭhiti<sup>4</sup> nāma anusayā. Sandānaṃ<sup>3</sup> nāma taṇhāya<sup>5</sup> pariyuṭṭhānaṃ. Yāni chattiṃsa taṇhāya jāliniyā vicaritāni. Paligho nāma moho. Ye ca papañcā<sup>6</sup>-samkhārā yū ca ṭhiti<sup>4</sup> yaṃ<sup>7</sup> sandānaṃ<sup>8</sup> ca yaṃ<sup>7</sup> palighaṇṇaṃ ca, yo etaṃ sabbhaṃ samatikkanto ayam vuccati nittapho itī.

Tattha pariyuṭṭhānasamkhārā: diṭṭhadhammavedaniyā vā upapajjavedaniyā vā aparāpariyavedaniyā<sup>9</sup> vā<sup>10</sup>.

Evam taṇhā tividhaṃ phalaṃ deti: diṭṭhe<sup>11</sup> vā dhamme upapajje vā apare vā pariyāye. Evam Bhagavā ūha: —

*Yaṃ lobhapakataṃ kammaṃ karoti kāyena vā vācāya vā manasā vā, tassa vipākaṃ anubhoti diṭṭhe<sup>11</sup> vā dhamme upapajje vā apare vā pariyāye ti.*

Idam Bhagavato pubbāparena yujjati.

Tattha pariyuṭṭhānaṃ diṭṭhadhammavedaniyaṃ vā kammaṃ upapajjavedaniyaṃ vā kammaṃ aparāpariyavedaniyaṃ<sup>12</sup> vā<sup>13</sup> kammaṃ.

Evam kammaṃ tidhā vipaccati: diṭṭhe<sup>11</sup> vā dhamme upapajje<sup>14</sup> vā apare<sup>15</sup> vā<sup>15</sup> pariyāye<sup>15</sup>.

Yathāha: —

*Yān ce bālo idha pāṇātipātī hoti | pe<sup>16</sup> | micchādiṭṭhī  
hoti, tassa diṭṭhe<sup>17</sup> vā<sup>17</sup> dhamme vipākaṃ paṭisaṃvedeti  
upapajje<sup>18</sup> vā apare vā pariyāye ti.*

\* phalena, B<sub>1</sub>. S.      <sup>2</sup> papañcath°, S.; °dhiti, B<sub>1</sub>.

<sup>3</sup> sandh°, B. B<sub>1</sub>. S.; sant°, Com.

<sup>4</sup> dhi°, B<sub>1</sub>.

<sup>5</sup> taṇhā, B.; S. adds ca.

<sup>6</sup> °ca, S.

<sup>7</sup> om. B<sub>1</sub>. S.

<sup>8</sup> sandh°, S.

<sup>9</sup> °pariyāyave°, B<sub>1</sub>.

<sup>10</sup> om. B<sub>1</sub>.

<sup>11</sup> diṭṭhe °va, S.

<sup>12</sup> aparāpariyāya, B. B<sub>1</sub>; aparāpariyāya vā ve°, S.; but cf. Mil. p. 108 aparāpariyakammaṃ.

<sup>13</sup> om. S.

<sup>14</sup> °jjam, B<sub>1</sub>. S.

<sup>15</sup> aparāpariyāye, S.

<sup>16</sup> pa, B.; la, B<sub>1</sub>.

<sup>17</sup> diṭṭhe °va, B<sub>1</sub>.

<sup>18</sup> °jjam, B<sub>1</sub>; °jja, S.

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyutṭhānaṃ paṭisaṃkhānabalena pahātabbamaṃ, saṃkhārā dassaṇabalena, chaṭṭimsa taṇhāvicaritaṇi<sup>1</sup> bhāvanābalena pahātabbāni ti.

Evamaṃ taṇhā pi tidhā pahiyiyati: yā nittantaṇhātā ayaṃ sa-upādisesā nibbānadhātu, bhedā kāyassa ayaṃ anupādisesā nibbānadhātu, papañco nāma vuccati anubandho.

Yaṇ cāha Bhagavā<sup>2</sup>: —

*Papañceti atitānāgata-paccuppannaṃ cakkhuvinnēyyaṃ rūpaṃ ārabbhā ti<sup>3</sup> yaṇ cāha Bhagavā: —*

*Afite Rādha rūpe anapekko<sup>4</sup> hoti<sup>5</sup>, anāgataṃ rūpaṃ mā<sup>6</sup> abhinandi<sup>7</sup>, paccuppannassa<sup>8</sup> rūpassa<sup>9</sup> nibbidāya virāgāya nirodhāya cāgāya<sup>10</sup> paṭinissaggāya paṭipajjā ti (Cf. p. 30).*

Idaṃ Bhagavato pubbāparena yujjati.

Yo cāpi papañco ye ca saṃkhārā yā ca atitānāgata-paccuppannassa abhinandanā, idaṃ ekattaṃ<sup>11</sup>. Api ca aññamaññehi padehi aññamaññehi akkharehi aññamaññehi byañjanehi aparimāṇā nāma<sup>12</sup> dhammadesanā vuttā Bhagavatā (Cf. p. 8 sq.).

Evamaṃ suttena suttam saṃsandayitvā pubbāparena saddhim<sup>13</sup> yojayitvā suttam nidditṭham bhavati<sup>14</sup>.

2. So<sup>15</sup> cāyaṃ<sup>16</sup> pubbāparo sandhi catubbidho: attha-sandhi, byañjanasandhi, desanāsandhi, niddesasandhi ti.

aa) Tattha atthasandhi chappadāni: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammatā<sup>17</sup>, paññatti ti.

bb) Byañjanasandhi chappadāni: akkharam, padam, byañjanam, ākāro, nirutti, niddeso ti<sup>18</sup>.

cc) Desanāsandhi: na ca paṭhavim nissāya jhāyati jhāyī<sup>19</sup> jhāyati ca, na ca āpaṃ nissāya jhāyati jhāyī jhāyati ca, na ca tejaṃ nissāya jhāyati jhāyī jhāyati ca,

<sup>1</sup> sa<sup>o</sup>, B. B.; concerning the 36 taṇhā see Childers, p. 496 a.

<sup>2</sup> om. B.; S.

<sup>3</sup> °pekkho, S.

<sup>4</sup> holii, B.; the present is used for the imp.

<sup>5</sup> mābhi<sup>o</sup>, B. B.; °ppannarūpassa, B.; B. omits rūpassa.

<sup>7</sup> om. B. <sup>8</sup> ekatṭham, B. B.;

<sup>9</sup> om. B. B.

<sup>10</sup> sandhi, B. B.

<sup>11</sup> Bhagavatā, B.; S.

<sup>12</sup> yo, S.

<sup>13</sup> 'yam, B.

<sup>14</sup> °kammaṃ tam, S.

<sup>15</sup> jhāyī, B.; S. throughout.





nisomanasikārena ca niddisitabbā. Anissitacittā yoniyā<sup>1</sup> ca yonisomanasikārena ca niddisitabbā. Nissitacittā kosaṭṭhena ca dovacassena ca niddisitabbā. Anissitacittā viriyārambhena ca sovacassena ca niddisitabbā. Nissitacittā assaddhiyena ca pamādena ca niddisitabbā. Anissitacittā saddhāya ca appamādena ca niddisitabbā. Nissitacittā asaddhammasavanena ca asaṃvarena<sup>2</sup> ca niddisitabbā. Anissitacittā saddhammasavanena ca saṃvarena ca niddisitabbā. Nissitacittā<sup>3</sup> abhijjhāya ca byāpādena ca niddisitabbā. Anissitacittā anabhijjhāya<sup>4</sup> ca<sup>4</sup> abyāpādena<sup>4</sup> ca<sup>4</sup> niddisitabbā. Nissitacittā nivaranehi ca saṃyojanīyehi ca niddisitabbā. Anissitacittā rāgavirāgāya ca cetovimuttiyā<sup>5</sup> avijjāvirāgāya<sup>6</sup> ca<sup>6</sup> paññāvimuttiyā<sup>6</sup> niddisitabbā. Nissitacittā ucchedaditṭhiyā ca sassataditṭhiyā ca niddisitabbā. Anissitacittā sa-upādisesāya ca anupādisesāya ca nibbāna-dhātuyā niddisitabbā.

Ayaṃ niddesasandhi.

Tenāha āyasmā Mahākaccāno: —

Neruttam adhippāyo ti.

Niyutto catubyūho-hāro.

### § 7. Āvatta-hāra.

1. Tattha katamo āvatto-hāro?

Ekamhi padaṭṭhāne ti ayaṃ.

Ārabbhatha nikkhamatha yuñjatha buddhasāsane

dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti (S. I, p. 157; Thag. v. 256).

Ārabbhatha nikkhamathā ti viriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhissa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññāya padaṭṭhānaṃ.

Ārabbhatha nikkhamathā ti viriyindriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhindriyassa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññindriyassa padaṭṭhānaṃ.

<sup>1</sup> niso, S. <sup>2</sup> varanena, B. B., <sup>3</sup> S. omits this phrase.

<sup>4</sup> B., S. transpose these words. <sup>5</sup> S. adds ca.

<sup>6</sup> avijjāya virāgapaññā°, S.

Imāni padaṭṭhānāni desanā.

2. Ayuñjantānaṃ<sup>1</sup> vā sattānaṃ<sup>2</sup> yoge yuñjantānaṃ vā<sup>3</sup> \*  
ārambho.

Tattha ye na yuñjanti, te pamādamūlakā<sup>4</sup> na yuñjanti.  
So pamādo duvidho: taṇhāmūlako avijjāmūlako ca.

Tattha avijjāmūlako: yena aññāpena nivuto ñeyyatṭhānaṃ  
na ppajānāti pañcakkhandhā uppādavayadhammā ti ayam  
avijjāmūlako. Yo taṇhāmūlako so tividho: anuppannānaṃ  
bhogānaṃ uppādāya pariyesanto pamādaṃ āpajjati, uppan-  
nānaṃ bhogānaṃ ārakkhanimittaṃ paribhoganimittaṃ ca  
pamādaṃ āpajjati. Ayam loke catubbidho pamādo: eka-  
vidho avijjāya, tividho taṇhāya.

Tattha avijjāya nāmakāyo padaṭṭhānaṃ, taṇhāya rūpa-  
kāyo padaṭṭhānaṃ. Taṃ kissa hetu? Rūpīsu bhavesu  
ajjhosānaṃ, arūpīsu sammoho.

Tattha rūpakāyo rūpakkhandho, nāmakāyo cattāro arū-  
pino khandhā.

Ime pañcakkhandhā katamena upādānena sa-upādānā?

Taṇhāya ca avijjāya ca.

Tattha taṇhā dve upādānāni: kāmupādānaṃ ca sīlabba-  
tupādānaṃ ca, avijjā dve upādānāni: diṭṭhupādānaṃ ca  
attavādupādānaṃ ca.

Imehi catūhi upādānehi ye sa-upādānā<sup>5</sup> khandhā<sup>6</sup> idaṃ  
dukkhaṃ, cattāri upādānāni ayam samudayo.

Pañcakkhandhā dukkhaṃ<sup>7</sup>.

Tesaṃ Bhagavā pariññāya ca<sup>8</sup> pahānāya ca dhammaṃ  
deseti, dukkhassa pariññāya<sup>9</sup> samudayassa pahānāya.

Tattha yo tividho taṇhāmūlako pamādo anuppannānaṃ  
bhogānaṃ uppādāya pariyesati, uppannānaṃ bhogānaṃ  
ārakkhanaṃ ca karoti paribhoganimittaṃ ca.

Tassa sampativedhena rakkhanā paṭisaṃharaṇā, ayam  
samatho.

So kathaṃ bhavati?

Yadā jānāti kāmānaṃ assādaṃ ca assādato ādinavaṃ ca

<sup>1</sup> āyo, B. B.

<sup>2</sup> om. S.

<sup>3</sup> mūlikā, B.

<sup>4</sup> dāna, S.

<sup>5</sup> dukkhā, S.

<sup>6</sup> om. B.

<sup>7</sup> ayam, S.



ādinavato nissaraṇaṇ ca nissaraṇato okāraṇ<sup>1</sup> ca saṃkilesaṇ  
ca vodānaṇ ca nekkhamme<sup>2</sup> ca ānisamsaṃ.

\* Tattha yā vīmaṃsā upaparikkhā, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti: samatho  
ca vipassanā ca. Imesu dvīsu<sup>3</sup> dhammesu bhāviyamānesu  
dve dhammā pahīyyanti: taṇhā ca avijjā ca. Imesu dvīsu<sup>4</sup>  
dhammesu pahīnesu cattāri upādānāni nirujjhanti: upādā-  
nanīrodhā bhavanīrodho, bhavanīrodhā jātinīrodho, jātini-  
rodhā jarāmaraṇasokaparidevadukkhadomanassūpāyāsā ni-  
rujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Iti purimākāni ca<sup>5</sup> dve saccāni dukkhaṃ<sup>6</sup> samudayo  
ca, samatho ca vipassanā ca maggo, bhavanīrodho nib-  
bānaṃ<sup>7</sup>.

Imāni cattāri saccāni.

Tenāha Bhagavā<sup>8</sup>: — Ārabbhatha nikkhamathā ti.

\* *Yathā pi mūle anupaddave dalhe  
chinno pi rukkho puna-d-eva rūhati  
evaṃ pi taṇhānusaye anūhate<sup>9</sup>  
nibbattati dukkhaṃ idaṃ punappunaṃ* (Dhp. v. 338).

Ayaṃ taṇhānusayo.

Katamassā taṇhāya?

Bhavataṇhā.

Yo etassa dhammassa paccayo ayaṃ avijjā, avijjāpacca-  
yā hi<sup>9</sup> bhavataṇhā.

Ime dve kilesā: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-  
upādānā khandhā idaṃ dukkhaṃ, cattāri upādānāni ayaṃ<sup>10</sup>  
samudayo.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ  
deseti dukkhassa pariññāya samudayassa pahānāya.

<sup>1</sup> vo°, B.      <sup>2</sup> nikkhamme, S.; nikkhame, B. B.

<sup>3</sup> dvesu, S.      <sup>4</sup> dvesu, S.; om. B.

<sup>5</sup> om. B.      <sup>6</sup> dukkhā, S.      <sup>7</sup> °naṇ ca, S.

<sup>8</sup> anu°, B. S.; 'nuhate, B.      <sup>9</sup> ti, S.      <sup>10</sup> om. B. S.

Yena taṇhānusayaṃ samūhanati, ayaṃ samatho, yena taṇhānusayaṃ paccayaṃ avijjāṃ vārayati<sup>1</sup>, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti, samatho ca vipassanā ca.

Tattha samathassa phalaṃ: rāgavirāgā cetovimutti, vipassanāya phalaṃ: avijjāvirāgā paññāvimutti.

Iti purimakāni ca dve saccāni dukkhaṃ samudayo ca, samatho ca vipassanā ca maggo, dve ca vimuttiyo nirodho.

Imāni cattāri saccāni.

Tenaṃha Bhagavā<sup>2</sup>: — Yathā pi mūle ti.

*Sabbapāpassa akaraṇaṃ kusalass'<sup>3</sup> upasampadā<sup>4</sup> sacittapariyodapanāṃ etaṃ buddhāna<sup>5</sup> sāsanaṃ<sup>6</sup> ti<sup>7</sup> (Dhp. v. 183).*

Sabbapāpaṃ nāma tīpi duccaritāni: kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ. Te dasa akusalakamma-pathā: pāpātīpāto, adinnādānaṃ, kāmesu micchācāro, musāvādo, pisunā<sup>8</sup> vācā<sup>9</sup>, pharusā<sup>7</sup> vācā<sup>7</sup>, samphappalāpo, abhiijhā, byāpādo, micchādīṭṭhi.

Tāni dve kammāni: cetanā cetasikaṇ ca.

Tattha yo ca pāpātīpāto yā ca pisunā<sup>8</sup> vācā<sup>9</sup> yā ca pharusā<sup>7</sup> vācā<sup>7</sup>, idaṃ dosasamuṭṭhānaṃ<sup>8</sup>, yaṇ ca adinnādānaṃ yo ca kāmesu micchācāro yo ca musāvādo, idaṃ lobhasamuṭṭhānaṃ<sup>8</sup>, yo samphappalāpo, idaṃ mohasamuṭṭhānaṃ<sup>8</sup>.

Imāni satta kāraṇāni cetanākammaṃ.

Yā abhiijhā, ayaṃ lobho akusalamūlaṃ. Yo byāpādo, ayaṃ doṣo akusalamūlaṃ. Yā micchādīṭṭhi, ayaṃ micchāmaggo.

Imāni tīpi kāraṇāni cetasikakammaṃ<sup>9</sup>.

Tenaṃha: cetanākammaṃ cetasikakammaṃ<sup>9</sup> ti.

Akusalamūlaṃ payogaṃ gacchantāṃ catubbidhaṃ agatīṃ gacchatī: chandā, dosā, bhayā, mohā.

<sup>1</sup> samūhanati, S. <sup>2</sup> om. B., S. <sup>3</sup> lassassa upa<sup>9</sup>, B., S.

<sup>4</sup> nusāsa<sup>9</sup>, S. <sup>5</sup> om. B., <sup>6</sup> pavācā, B.

<sup>7</sup> savācā, B. <sup>8</sup> samudatṭh<sup>9</sup>, S. <sup>9</sup> sikāṃ k<sup>9</sup>, B., S.

Tattha yaṃ chandā agatiṃ gacchati, idaṃ lobhasamuṭṭhānaṃ, yaṃ dosā agatiṃ gacchati, idaṃ dosasamuṭṭhānaṃ, yaṃ bhayā ca mohā ca agatiṃ gacchati, idaṃ mohasamuṭṭhānaṃ.

Tattha lobho asubhāya paḥiyyati, doso mettāya, moho paññāya. Tathā lobho upekkhāya paḥiyyati, doso mettāya ca karuṇāya ca, moho muditāya pahānaṃ abbhātthaṃ gacchati.

Tenaḥa Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

Sabbapāpaṃ nāma aṭṭha micchattāni: micchādītthi, micchāsankappo, micchāvācā, micchākammanto, micchājīvo, micchāvāyāmo, micchāsati, micchāsamādhī. Idaṃ vuccati sabbapāpaṃ.

Imesaṃ aṭṭhannaṃ micchattānaṃ yā akiriya akaraṇaṃ anajjhācāro<sup>1</sup>, idaṃ vuccati sabbapāpassa akaraṇaṃ.

Aṭṭhasu micchattesu pahinesu aṭṭha sammattāni sampajjanti.

Aṭṭhannaṃ sammattānaṃ yā kiriya karaṇaṃ sampādanam, ayaṃ vuccati kusalassa upasampadā.

- \* Sacittapariyodapanan ti atitassa maggassa bhāvanākiriyaṃ<sup>2</sup>, tassa<sup>2</sup> sati<sup>2</sup>. Citte pariyodapite pañcakkhandhā pariyodapitā bhavanti. Evaṃ hi Bhagavā āha: —

*Cetovissuddhatthaṃ bhikkhave Tathāgate brahmacariyaṃ vusseti ti.*

Duvidhā<sup>3</sup> pariyodapanā: nivaranaṃ pahānaṃ ca anusaya-samugghāto ca, dve ca<sup>4</sup> pariyodapanabhūmiyo: dassana-bhūmi ca bhāvanābhūmi ca.

Tattha yaṃ paṭivedhena pariyodapeti, idaṃ dukkhaṃ, yato pariyodapeti, ayaṃ samudayo, yena pariyodapeti, ayaṃ maggo, yaṃ pariyodapitaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenaḥa Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

- \* *Dhammo have rakkhati dhammacāriṃ<sup>5</sup>  
chattaṃ mahantaṃ yatha<sup>6</sup> vassakāle*

<sup>1</sup> anācāro, S.

<sup>2</sup> \*kiriyaṃ sati, B.; \*kiriyaṃ dassati, S.

<sup>3</sup> B. B., add hi. <sup>4</sup> om. B. <sup>5</sup> \*ri, S. <sup>6</sup> yathā, B., S.



*esānisamso dhamme suciṇṇe  
na duggatiṃ gacchati dhammacārī ti* (Cf. p. 6).

Dhammo nāma duvidho: indriyasamvaro maggo ca. Duggati nāma duvidhā: deva-manusse<sup>1</sup> vā<sup>2</sup> upanidhāya apāyā duggati, nibbānaṃ vā upanidhāya sabbā upapattiyo duggati<sup>3</sup>.

Tattha yā samvarasile akhaṇḍakāritā, ayaṃ dhammo suciṇṇo apāyehi rakkhati.

Evam Bhagavā āha: —

*Dvedhā bhikkhave sīlavato gatiyo: devā ca manussā ca.*

Evañ ca Nālandāyaṃ nigame Asibandhakaputto gāmaṇi Bhagavantam etad avoca: —

*Brāhmaṇā bhante pacchābhūmakā kāmaṇḍalukā<sup>4</sup> sevāla-  
mālikā<sup>5</sup> udakoraḥakā aggiparicārakā. Te matam kalam-  
katam uyyāpenti nāma saññāpenti nāma saggam nāma  
okkamenti<sup>6</sup>. Bhagavā pana bhante pahoti tathā kātum,  
yathā sabbo loko kūyassa bhedū parammaraṇā sugatiṃ  
saggam lokaṃ upapajjeyyā<sup>7</sup> ti.*

Tena hi gāmaṇi tam yev' ettha paṭipucchissāmi, yathā te kameyya tathā naṃ<sup>8</sup> byākareyyāsi. Tam kiṃ maññasi gāmaṇi? Idh' assa puriso pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunavāco<sup>9</sup> pharusavāco<sup>10</sup> samphappalāpī abhiyjhātu byāpannacitto micchādittihiko. Tam enaṃ mahājanakāyo saṃgamaṃ samāgamaṃ āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kūyassa bhedū parammaraṇā sugatiṃ saggam lokaṃ upapajjatū<sup>11</sup> ti. Tam kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kūyassa bhedū parammaraṇā sugatiṃ saggam lokaṃ upapajjeyyā<sup>12</sup> ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso mahatiṃ puthusīlam gambhīre udakarahade<sup>13</sup> pakkhipeyya. Tam enaṃ mahājanakāyo

<sup>1</sup> deve vā manusse, S.

<sup>2</sup> om. B.

<sup>3</sup> 'ti ti, B.

<sup>4</sup> kā, B., S.

<sup>5</sup> 'lakā, S.

<sup>6</sup> 'manti, S.

<sup>7</sup> upajj°, S.

<sup>8</sup> 'nāvāco, S.

<sup>9</sup> om. S.

<sup>10</sup> uppajj°, S.

<sup>11</sup> udakadahe, B.

saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ummuja<sup>1</sup> bho<sup>2</sup> puthusile uppilava<sup>2</sup> bho<sup>2</sup> puthusile thalam uppilava<sup>2</sup> bho<sup>2</sup> puthusile ti. Tam kiṃ maññasi gāmaṇi? Api nu sū mahatī puthusilā mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā ummujeyya vā uppilaveyya<sup>3</sup> vā thalam vā uppilaveyyā<sup>3</sup> ti?

No h'etaṃ bhante.

Evam eva kho gāmaṇi yo so puriso pāṇātipātī | pe<sup>4</sup> | micchādittihiko. Kīncāpi naṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammaranā sugatiṃ saggaṃ lokaṃ upapajjātū<sup>5</sup> ti. Atha kho so puriso kāyassa bheda parammaranā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya<sup>5</sup>. Tam kiṃ maññasi gāmaṇi? Idh'assa<sup>6</sup> puriso pāṇātipātā paṭivirato | pe<sup>7</sup> | sammādittihiko. Tam enaṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammaranā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjātū<sup>5</sup> ti. Tam kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kāyassa bheda parammaranā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyā<sup>5</sup> ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso sappikumbhaṃ vā telakumbhaṃ vā gambhīraṃ udakarahadaṃ<sup>8</sup> ogāhivā bhindeyya, tatrāyassa<sup>9</sup> sakkarā vā<sup>10</sup> kathaḷā vā, sū adho gāmi assa. Yaṃ ca khvassa tatra<sup>11</sup> sappi vā telaṃ vā, taṃ<sup>12</sup> uddhaṃ gāmi assa. Tam enaṃ mahājanakāyo saṅgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: osīda<sup>13</sup> bho<sup>14</sup> sappi tela samsīda<sup>14</sup> bho<sup>14</sup> sappi tela<sup>15</sup> avaṃgaccha<sup>12</sup> bho<sup>12</sup> sappi<sup>12</sup> telā<sup>12</sup> ti<sup>12</sup>. Tam<sup>15</sup> kiṃ maññasi gāmaṇi? Api nu

<sup>1</sup> 'jjato, S.      <sup>2</sup> uplava bho, B.; S. has uppilavato.

<sup>3</sup> upla<sup>2</sup>, B.      <sup>4</sup> pa, B.      <sup>5</sup> uppajj<sup>2</sup>, S.

<sup>6</sup> icc<sup>1</sup> assa, S.      <sup>7</sup> B. gives it in full extent.

<sup>8</sup> udakadahap, B.      <sup>9</sup> tatra yassa, B. B.; <sup>10</sup> om. B.; S.

<sup>11</sup> tattha, B.      <sup>12</sup> om. S.      <sup>13</sup> 'dato, B.; 'datā, S.

<sup>14</sup> 'dato, S.      <sup>15</sup> telā ti, S.

*taṃ sappi telaṃ mahato janakāyassa āyācanahetu vā thomaṇahetu vā pañjalikaṃ anuparisakkanahetu vā osūdeyya vā saṃsūdeyya vā ayaṃ<sup>1</sup> vā<sup>2</sup> gaccheyyā ti?*

*No h'etaṃ bhante.*

*Evam eva kho gāmaṇi yo so<sup>3</sup> puriso pānātipātā paṭi-virato | pe<sup>4</sup> | sammādiṭṭhiko. Kiñcāpi naṃ<sup>5</sup> mahājanakāyo saṃgamaṃ samāgamaṃ āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ<sup>6</sup> puriso kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjatū ti. Atha kho so puriso kāyassa bhedaṃ parammaraṇā sugatiṃ saggamaṃ lokaṃ upapajjeyya (S. IV, p. 312 sqq.).*

*Iti dhammo suciṇṇo apāyehi rakkhati.*

*Tattha yā maggassa tikkhatā adhimattatā, ayaṃ dhammo \* suciṇṇo sabbāhi upapattihi rakkhati. Evam Bhagavā āha: —*

*Tasmā rakkhita-cittassa sammāsaṃkappagocaro<sup>7</sup>*

*sammādiṭṭhipurekkhāro nātvāna udayabbayaṃ*

*thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti*

*(Ud. p. 38).*

*Tattha duggatīnaṃ hetu: taṇhā ca avijjā ca.*

*Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-upādānā<sup>8</sup> khandhā<sup>9</sup> idaṃ dukkhaṃ, cattāri upādānāni samudayo<sup>10</sup>.*

*Pañcakkhandhā dukkhaṃ.*

*Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ deseti dukkhassa pariññāya samudayassa pahānāya.*

*Tattha taṇhāya pañcendriyāni rūpīni<sup>10</sup> padaṭṭhānaṃ, avijjāya manindriyaṃ padaṭṭhānaṃ.*

*Pañcendriyāni rūpīni<sup>10</sup> rakkhanto samādhiṃ bhāvayati taṇhā ca niggahāti. Manindriyaṃ rakkhanto vipassanaṃ bhāvayati avijjā ca niggahāti.*

*Taṇhāniggahena dve upādānāni pahīyanti: kāmupādānaṃ ca sīlabbatupādānaṃ ca. Avijjāniggahena dve upādānāni pahīyanti: diṭṭhupādānaṃ ca attavādupādānaṃ ca.*

<sup>1</sup> ava, S.

<sup>2</sup> om. S.

<sup>3</sup> 'ssa, B.

<sup>4</sup> pa, B.

<sup>5</sup> taṃ, S.

<sup>6</sup> B., S. add so.

<sup>7</sup> 'rā, S.

<sup>8</sup> 'nakkhandhā, S.

<sup>9</sup> ayaṃ sam°, B.

<sup>10</sup> rūpīni, B. B., rūpāni, S.



Catūsu upādānesu pahīnesu dve dhammā bhāvanāpāri-  
pūrim gacchanti: samatho ca vipassanā ca.

Idaṃ vuccati brahmacariyan ti.

Tattha brahmacariyassa phalaṃ cattāri sāmāññaphalāni:  
sotāpattiphalam, sakadāgāmiphalam, anāgāmiphalam, ara-  
hattam<sup>1</sup> aggaphalam<sup>2</sup>.

Imāni cattāri brahmacariyassa phalāni ti<sup>3</sup>.

Iti purimakāni ca dve saccāni dukkham<sup>4</sup> samudayo<sup>5</sup>  
ca<sup>5</sup>, samatho ca vipassanā ca brahmacariyaṃ ca maggo,  
brahmacariyassa<sup>6</sup> phalāni<sup>6</sup> ca<sup>7</sup> tadārammaṇa ca asamkhata  
dhātu nirodho.

Imāni cattāri saccāni.

Tenāha: — Dhammo have rakkhati ti.

Tattha yaṃ paṭivedhena rakkhati, idaṃ dukkham, yato  
rakkhati, ayaṃ samudayo, yena rakkhati, ayaṃ maggo,  
yaṃ<sup>7</sup> rakkhati, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha āyasmā Mahākaccāno: —

Ekamhi padaṭṭhāne ti.

Niyutto āvatto-hāro.

## § 8. Vibhatti-hāra.

1. Tattha katamo vibhatti-hāro?

Dhammaṃ ca padaṭṭhānam | bhumiṃ cā ti.

Dve suttāni: vāsanābhāgiyaṃ ca nibbedhabbhāgiyaṃ ca.  
Dve paṭipadā: puññabhāgiyā ca phalabhāgiyā<sup>7</sup> ca<sup>7</sup>. Dve  
silāni: samvarasilaṃ ca pahānasilaṃ ca.

Tattha Bhagavā vāsanābhāgiyaṃ suttam puññabhāgi-  
yāya paṭipadāya desayati.

\* So samvarasile tthito tena brahmacariyena brahmacārī  
bhavati.

<sup>1</sup> arahattaphalam, B.

<sup>2</sup> phalam, S.; B. puts agga° before arahattam.

<sup>3</sup> om. B.

<sup>4</sup> dukkhasam°, S.

<sup>5</sup> om. B., S.

<sup>6</sup> °cariyapha°, S.

<sup>7</sup> om. S.

Tattha Bhagavā nibbedhabhāgiyaṃ suttaṃ phalabhāgiyāya paṭipadāya desayati.

So paḥānasile t̥hito tena brahmacariyena brahmacārī bhavati.

2. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Vāsanābhāgiyaṃ nāma suttaṃ: dānakathā, silakathā, saggakathā, kāmānaṃ ādinavo, nekkhamme<sup>1</sup> ānisaṃso ti.

3. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Nibbedhabhāgiyaṃ nāma suttaṃ: yā catusaccapakāsanā.

Vāsanābhāgiye sutte n'atthi pajānanā n'atthi maggo n'atthi phalaṃ. Nibbedhabhāgiye sutte atthi pajānanā atthi maggo atthi phalaṃ.

Imāni cattāri suttāni.

✱

Imesaṃ catunnaṃ suttānaṃ desanāya phalena sīlena brahmacariyena sabbato vicayena hārena vicinitvā yutti-hārena yojayitabbā<sup>2</sup>, yāvatikā nāpassa<sup>3</sup> bhūmi (Cf. p. 25).

✱

a) Tattha katame dhammā sādharapā?

✱

Dve dhammā sādharapā: nāmasādharapā vatthusādharapā ca, yaṃ vā pana kiñci aññaṃ pi evaṃ-jātiyaṃ. Micchattaniyatānaṃ sattānaṃ aniyatānaṃ ca sattānaṃ dassanapahātābbā kilesā sādharapā. Puthujjanassa sotāpannassa ca kāmarāgabyāpādā sādharapā. Puthujjanassa anāgāmiṣṣa ca uddhambhāgiyā<sup>4</sup> samyojanā sādharapā. Yaṃ kiñci ariyasāvako lokiyaṃ<sup>5</sup> samāpattiṃ samāpajjati, sabbā sā vitarāgehi<sup>6</sup> sādharapā. Sādharapā<sup>7</sup> hi<sup>8</sup> dham-  
mā evaṃ aññamaññaṃ paramparaṃ sakāmsakāṃ visayaṃ nātivattanti. Yo p'<sup>9</sup> imehi dhammehi samannāgato, na so taṃ dhammaṃ upātivattati.

Ime dhammā sādharapā.

b) Tattha katame dhammā asādharapā?

Yāva desanaṃ<sup>9</sup> upādāya gavesitabbā: sekhāsekhā bhabbābhabbā ti.

Aṭṭhamakassa sotāpannassa ca<sup>10</sup> kāmarāgabyāpādā

<sup>1</sup> nikkhamme, S.; nikkhame, B.

<sup>2</sup> yojet<sup>o</sup>, S.

<sup>3</sup> yānassa, S.

<sup>4</sup> yānaṃ, S.

<sup>5</sup> okaṃ, B.

<sup>6</sup> avita<sup>o</sup>, B.; avigata<sup>o</sup>, B.

<sup>7</sup> nehi, S.

<sup>8</sup> pi, B.

<sup>9</sup> nā, S.

<sup>10</sup> S. puts ca before sotā<sup>o</sup>

sādhāraṇā, dhammatā asādhāraṇā<sup>1</sup>. Atthamakassa anāgāmissa ca<sup>2</sup> uddhambhāgiyā samyojanā sādhāraṇā, dhammatā asādhāraṇā<sup>3</sup>. Sabbesaṃ sekhānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā<sup>4</sup>. Sabbesaṃ paṭipannakānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā. Sabbesaṃ sekhānaṃ sekhasīlaṃ sādhāraṇaṃ, dhammatā asādhāraṇā.

Evam viśeśānupassinā hīnukkaṭṭhamajjhimaṃ upādāya gavesitaḥ.

- \* Dassanabhūmi niyāmāvakkantiyā padaṭṭhānaṃ. Bhāvanābhūmi uttarikānaṃ phalaṇaṃ pattiyaṃ padaṭṭhānaṃ. Dukkha paṭipadā dandābhīṇā samathassa padaṭṭhānaṃ. Sukha paṭipadā khippābhīṇā vipassanāya padaṭṭhānaṃ. Dānamayaṃ puñṇakiriyaṃ parato ghosassa sādhāraṇaṃ padaṭṭhānaṃ. Silamayaṃ puñṇakiriyaṃ cintāmayiyā paññāya sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puñṇakiriyaṃ bhāvanāmayaṃ paññāya sādhāraṇaṃ padaṭṭhānaṃ. Dānamayaṃ puñṇakiriyaṃ parato ca ghosassa sutamayiyā ca paññāya sādhāraṇaṃ padaṭṭhānaṃ. Silamayaṃ puñṇakiriyaṃ cintāmayiyā ca paññāya yoniso ca manasikārassa sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puñṇakiriyaṃ bhāvanāmayaṃ paññāya sammādiṭṭhiyā ca sādhāraṇaṃ padaṭṭhānaṃ. Paṭirūpadesavāso vivekassa ca samādhissa ca<sup>5</sup> sādhāraṇaṃ padaṭṭhānaṃ. Sappurisaṃ nissaya<sup>6</sup> tippaṇaṃ ca aveccapasaḍānaṃ samathassa ca sādhāraṇaṃ padaṭṭhānaṃ. Attasammāpāpiddhānaṃ<sup>7</sup> hiriyaṃ ca vipassanāya ca sādhāraṇaṃ padaṭṭhānaṃ. Akusalapariccāgo kusalaṃ vimamsāya ca samādhindriyassa ca sādhāraṇaṃ padaṭṭhānaṃ. Dhammasvakkhātā<sup>8</sup> kusalamūlaropanaṃ ca phalasamāpattiyaṃ ca sādhāraṇaṃ padaṭṭhānaṃ. Saṃghasuppaṭipannatā saṃghasuttaṃ hūtaṃ sādhāraṇaṃ padaṭṭhānaṃ. Satthu sampadā appasannānaṃ ca pasādaṃ pasannānaṃ ca bhīyyobhāvāya sādhāraṇaṃ padaṭṭhānaṃ. Appaṭihatapātīmokkhatā dum-

<sup>1</sup> "natā, S.

<sup>2</sup> S. puts ca before sotā

<sup>3</sup> "kriya°, B. throughout.

<sup>4</sup> om. B.

<sup>5</sup> risassa nissaya, B.

<sup>6</sup> attha°, B.

<sup>7</sup> "svākhā°, B.; "svākhya°, B.; dhammasvakkhāta, S.



mañkūnañ ca puggalānaṃ niggahāya pesalānañ ca puggalānaṃ phāsuvihārāya sādharapaṃ padaṭṭhānaṃ.

Tenaṃha āyasmā Mahākaccāno: —

Dhammañ ca padaṭṭhānaṃ ti.

Niyutto vibhatti-hāro.

§ 9. Parivattana-hāra.

Tattha katamo parivattano-hāro?

Kusalākusale dhamme ti.

Sammāditṭhiassa purisapuggalassa micchāditṭhi nijjinnā bhavati, ye c'assa micchāditṭhippaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te' c'assa<sup>1</sup> nijjinnā honti, sammāditṭhippaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti. Sammāsaṃkappassa purisapuggalassa micchāsaṃkappo nijjinnō bhavati, ye c'assa micchāsaṃkappapaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjinnā honti, sammāsaṃkappapaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti | pe<sup>2</sup> | Evaṃ sammāvācassa sammākammanatassa sammā-ājivassa | pe<sup>3</sup> | sammāvimuttiñāpadassanassa purisapuggalassa micchāvimuttiñāpadassanāṃ nijjinnāṃ bhavati, ye c'assa micchāvimuttiñāpadassanappaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjinnā honti, sammāvimuttiñāpadassanappaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti.

Yassa vā pāṇātipātā paṭiviratassa pāṇātipāto pahīno hoti, adinnādānā paṭiviratassa adinnādānaṃ pahīnaṃ hoti, brahmacāriassa abrahmacariyaṃ pahīnaṃ hoti, saccavādiassa musāvādo pahīno hoti, apisunavācassa pisunavācā pahīnā hoti, saṃhavācassa pharusavācā pahīnā hoti, kālāvādiassa saṃhappalāpo pahīno hoti, anabhijjhālussa<sup>4</sup> abhijjhā

<sup>1</sup> me ca tassa, S.

<sup>2</sup> la, B<sub>1</sub>; om. B.

<sup>3</sup> la, B<sub>1</sub>; B. in full.

<sup>4</sup> 'jjhāmanassa, B.

pahinā hoti, abyāpannacittassa byāpādo pahīno hoti, sammāditṭhissa micchāditṭhi pahinā hoti.

Ye ca kho keci ariyaṃ aṭṭhaṅgikaṃ maggaṃ garahanti, nesam sandiṭṭhikā sahadhammikā gārayhā vādānuvādā āgacchanti.

Sammāditṭhiṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchāditṭhikā<sup>1</sup>, tesam<sup>2</sup> bhavantānaṃ puja ca pāsamsā ca | pe<sup>3</sup> |

Evam sammāsaṃkappaṃ sammāvācaṃ sammākammaṃ tam sammā-ājivaṃ sammāvāyamaṃ sammāsatipaṃ sammāsamādhiṃ sammāvimuttiṃ<sup>4</sup> sammāvimuttiñāpadassanaṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchāvimuttiñāpadassanā, tesam<sup>5</sup> bhavantānaṃ puja ca pāsamsā ca.

Ye ca kho keci evam āhamsu: bhuñjitabbā kāmā pari-bhuñjitabbā kāmā, āsevitabbā kāmā nisevitabbā kāmā, bhāvayitabbā kāmā, bahulikātabbā kāmā ti, kāmehi veramaṇi tesam adhammo. Ye vā pana keci evam āhamsu: attakilamathānuyogo dhammo ti, niyyāniko tesam dhammo adhammo. Ye ca kho keci evam āhamsu: dukkho dhammo ti, sukho tesam dhammo<sup>6</sup> adhammo.

Yathā vā pana bhikkhuno sabbasaṃkhāresu asubbhānupassino viharato subhasaṇṇā paḥiyyanti, dukkhānupassino viharato sukhasaṇṇā paḥiyyanti, aniccānupassino viharato niccasaṇṇā paḥiyyanti, anattānupassino viharato attasaṇṇā paḥiyyanti, yaṃ yaṃ<sup>7</sup> vā pana dhammaṃ rocayati vā upagacchati vā, tassa tassa dhammassa yo paṭipakkho svāssa<sup>8</sup> anitṭhato ajjhāpanno bhavati.

Tenāha āyasmā Mahākaccāno: —

Kusalākusale dhamme<sup>9</sup> ti.

Niyutto parivattano<sup>10</sup>-hāro.

<sup>1</sup> °ditṭhi, B<sub>1</sub>.      <sup>2</sup> te, B<sub>1</sub>. S.

<sup>3</sup> pa, B<sub>1</sub>; om. B.

<sup>4</sup> om. B<sub>1</sub>.

<sup>5</sup> te, S.

<sup>6</sup> om. B<sub>1</sub>. S.

<sup>7</sup> om. S.

<sup>8</sup> svassa, B<sub>1</sub>; svāyam, B<sub>1</sub>.

<sup>9</sup> °lakusaladhamme, B. B<sub>1</sub>.

<sup>10</sup> °nā, S.

§ 10. Vevacana-hāra.

Tattha katamo vevacano<sup>1</sup>-hāro?

Vevacanāni bahūni ti.

Yathā ekam<sup>2</sup> Bhagavā dhammam<sup>3</sup> aññamaññehi vevacanehi niddisati<sup>4</sup>.

Yathāha Bhagavā: —

*Āsā<sup>5</sup> pihā ca abhinandanā ca  
anekadhātūsu<sup>6</sup> sarā patiṭṭhitā  
aññānamūlappabhavā pajappitā  
sabbā mayā<sup>7</sup> byantikatā samūlakā<sup>8</sup> ti* (Cl. p. 24).

Āsā nāma vuccati: yā bhavissassa atthassa āsisanā<sup>9</sup>, avassam āgamissati<sup>10</sup> ti āsāssa<sup>10</sup> uppajjati<sup>11</sup>. Pihā nāma: yā<sup>12</sup> vattamānassa<sup>13</sup> atthassa patthanā, 'seyyatarām vā disvā ediso bhaveyyan' ti pihāssa<sup>14</sup> uppajjati. Atthanippatti-  
paṭipalanā abhinandanā nāma. Piyam vā nātim abhinandati piyam vā dhammam<sup>15</sup> abhinandati appaṭikūlato vā abhinandati. Anekadhātū ti cakkhūdhātu rūpadhātu cakkhuviññāpadhātu, sotadhātu saddadhātu sotaviññāpadhātu, ghānadhātu gandhadhātu ghānaviññāpadhātu, jivhādhātu rasadhātu jivhāviññāpadhātu, kāyadhātu phoṭṭhabbadhātu kāyaviññāpadhātu, manodhātu dhammadhātu manoviññāpadhātu. Sarā ti keci rūpadhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā.

Tattha yāni cha gehasitāni domanassāni yāni ca cha gehasitāni somanassāni yāni ca cha nekkhammasitāni<sup>16</sup> domanassāni yāni ca cha nekkhammasitāni<sup>16</sup> somanassāni, imāni catuvisa padāni taṇhāpakkho taṇhāya etaṃ vevacanam. Yā cha upekkhā gehasitā ayam diṭṭhipakkho. Sā yeva patthanākārena dhammanandi dhammapemam dhammajjhosaṇan<sup>16</sup> ti taṇhāya etaṃ vevacanam. Cittaṃ mano-

<sup>1</sup> onā, S.      <sup>2</sup> om. B., S.

<sup>3</sup> ekadhammam, B., S.      <sup>4</sup> niddissati, B., S.

<sup>5</sup> B. adds ca.      <sup>6</sup> tusu, S.      <sup>7</sup> B. B. add bhavā.

<sup>8</sup> likā, B., S.; katā, B.      <sup>9</sup> āsisanā, B. B.

<sup>10</sup> āsā sā, S.; āsāsa, B.,      <sup>11</sup> upap°, B.      <sup>12</sup> sā, S.

<sup>13</sup> mānakassa, B. S.      <sup>14</sup> pihā sā, S.; pihāsa, B.

<sup>15</sup> nikkhama°, B.      <sup>16</sup> dhamma-ajjh°, B.



viññāṇaṃ ti cittaṣa etaṃ vevacaṇaṃ. Maṇindriyaṃ maṇo-  
dhātu maṇāyatanam vijānaṇā ti manass' etaṃ vevacaṇaṃ.  
Paññindriyaṃ paññābalaṃ adhipaññā sikkhā<sup>1</sup> paññakkhan-  
dho dhammavicayasambojjhaṅgo nāpaṃ<sup>2</sup> sammādiṭṭhi  
tiraṇā vipassanā dhamme-nāpaṃ atthe-nāpaṃ anvaye-  
nāpaṃ khaye-nāpaṃ anuppāde-nāpaṃ anaññātāññassāmi-  
tindriyaṃ<sup>3</sup> aññindriyaṃ aññātāvindriyaṃ cakkhu<sup>4</sup> vijjā  
buddhi bhūri medhā āloko, yaṃ vā pana<sup>5</sup> kiñci aññaṃ pi  
evaṃ-jātiyaṃ paññāya etaṃ vevacaṇaṃ.

Pañcindriyāni<sup>6</sup> lokuttarāni sabbā paññā, api ca adhi-  
pateyyaṭṭhena<sup>7</sup> saddhā, ārambhaṭṭhena viriyaṃ, apilāpana-  
ṭṭhena sati, avikkhepanaṭṭhena samādhi, pajānaṇaṭṭhena  
paññā.

☆ Yathā ca<sup>8</sup> buddhānussatiyaṃ<sup>9</sup> vuttaṃ: —

*Iti pi so Bhagavā arahaṃ sammāsambuddho vijjācaraṇa-  
sampaṇṇo sugato lokavidū anuttaro purisadammasārathi  
Satthā devamanussānaṃ buddho Bhagavā.*

Balanippattigato<sup>10</sup> vesārajjapatto adhiḡatapaṭisambhido  
catuyogavippahṇo agatigamanavittivatto uddhaṭasallo ni-  
rūlhavaṇo madditakaṇṭako<sup>11</sup> nibbāhitapariyutṭhāno<sup>12</sup> ban-  
dhanātito gandhaviniveṭhano ajjhāsayaṃvittivatto<sup>13</sup> bhinnan-  
dhakāro cakkhumā lokadhammasamatikkanto anurodhavi-  
rodhavippayutto itṭhānīṭṭhesu dhammesu asaṃkhepagato  
bandhanātivatto<sup>14</sup> ṭhapitasāṅgāmo abhikkantataro okkā-  
dharo<sup>15</sup> ālokakaro pajjotakaro tamonudo raṇaṇjaho aparī-  
māṇavaṇṇo appameyyavaṇṇo asaṃkheyyavaṇṇo ābhaṃkaro  
pabhaṃkaro dhammobhāsapajjotakaro<sup>16</sup> ca buddho<sup>17</sup> bha-  
gavanto ti<sup>18</sup> buddhānussatiyā etaṃ vevacaṇaṃ.

Yathā ca dhammānussatiyaṃ vuttaṃ: —

<sup>1</sup> B. adds paññā.

<sup>2</sup> nāpa, S.

<sup>3</sup> anvaññāta°, S.

<sup>4</sup> cakkhum, B.

<sup>5</sup> B. adds yaṃ.

<sup>6</sup> paññi°, S.

<sup>7</sup> ādhi°, B.

<sup>8</sup> om. S.

<sup>9</sup> yā, S.

<sup>10</sup> phalanibbatti°, S.

<sup>11</sup> kaṇṭhako, S.

<sup>12</sup> nibbāvita°, B.; nibbāpita°, S.

<sup>13</sup> sayativatto, B.

<sup>14</sup> nātivittivatto, B.

<sup>15</sup> dhāro, B.

<sup>16</sup> B. adds ti.

<sup>17</sup> buddhā, B. B.

<sup>18</sup> B. B. add ca.

*Svākkhāto<sup>1</sup> Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko<sup>2</sup> paccattaṃ veditabbo viññuhi<sup>3</sup>, yad idaṃ madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupacchedo suññato atidullabho taṇhakkhayo virāgo nirodho nibbānaṃ.*

Asaṃkhatam anantam anāsavaṃ ca<sup>4</sup>  
saccaṃ ca pāram nipuṇaṃ sududdasaṃ  
ajajjaraṃ<sup>5</sup> dhuvam apalokitaṃ ca<sup>6</sup>  
anidassanaṃ<sup>7</sup> nippapañca santaṃ  
Amataṃ paṇitaṃ<sup>8</sup> sivaṃ ca khemaṃ  
taṇhakkhayo acchariyaṃ ca abbhutaṃ  
anitikaṃ 'nitikadhammaṃ<sup>9</sup> eva<sup>10</sup>  
nibbānaṃ etaṃ sugatena desitaṃ  
Ajātaṃ abhūtaṃ anupaddavaṃ<sup>11</sup> ca<sup>12</sup>  
akataṃ<sup>13</sup> asokaṃ ca atho visokaṃ  
anupasaggam 'nupasaggadhammaṃ<sup>14</sup>  
nibbānaṃ etaṃ sugatena desitaṃ

Gambhiraṃ c'eva duppassaṃ uttaraṃ ca anuttaraṃ  
asamaṃ appaṭisaṃsaṃ jeṭṭhaṃ seṭṭhaṃ ti vuccati

Lepaṃ ca tāpaṃ araṇaṃ anaḍḍanaṃ<sup>15</sup>  
akācaṃ etaṃ vimalaṃ ti vuccati  
dīpaṃ sukhaṃ appamāṇaṃ paṭiṭṭhā  
akiñcanaṃ appapañcaṃ ti vuttaṃ ti

dhammānussatiyaṃ etaṃ vevacanaṃ.

Yathā ca saṃghānussatiyaṃ<sup>16</sup> vuttaṃ: —

*Supaṭipanno ujupaṭipanno nāyapaṭipanno sāmīcipaṭipanno, yad idaṃ cattāri purisaṃyugāni aṭṭha purisaṃpuggalā, esa Bhagavato sāvakasaṃgho āhuneyyo pāhuneyyo dakkhineyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa<sup>17</sup>.*

<sup>1</sup> svākhā°, B.; svakkhyāto, B.

<sup>2</sup> °neyyiko, B. B.

<sup>3</sup> B., adds ti. <sup>4</sup> om. B., S.

<sup>5</sup> ajajjaraṃ tam, B.; ajjaraṃ tam, B.

<sup>6</sup> °lokiyaṃ, B.; °lokinam, B.; ca not in MSS.

<sup>7</sup> adassa°, B.; B. B., add vā.

<sup>8</sup> all MSS. add ca.

<sup>9</sup> anitadatth°, B.; anitika°, S.

<sup>10</sup> B. adds vā.

<sup>11</sup> athānuppadavaṃ, B.

<sup>12</sup> °taṃ ca, S.

<sup>13</sup> anupa°, B., S.

<sup>14</sup> °gaṇaṃ, B. B.

<sup>15</sup> °yā, B., S.

<sup>16</sup> om. B.

Silasampanno samādhisampanno paññāsampanno vimuttisampanno vimuttiñāpadassanasampanno sattānaṃ sūro sattānaṃ maṇḍo sattānaṃ uddhāro sattānaṃ esikā<sup>1</sup> sattānaṃ surabhi<sup>2</sup> pasūnaṃ puḷḷo<sup>3</sup> devānaṃ ca manussānaṃ cā ti saṃghānussatiyā etaṃ vevacanaṃ.

Yathā ca silānussatiyaṃ<sup>4</sup> vuttaṃ: —

*Yāni tāni silāni akkhaṇḍāni acchiddāni asabalāni akammāsāni ariyāni ariyakantāni bhūjissāni vīṇūpasatthāni<sup>5</sup> aparāmatthāni<sup>6</sup> samādhisaṃvattanikāni.*

Alaṃkāro ca silaṃ uttamaṅgo pasobhaṇatāya, nidhānaṃ ca silaṃ sabbadosaggasamatikkamanaṭṭhena<sup>7</sup>, sippaṇ ca silaṃ akkhaṇavedhitāya<sup>8</sup>, velā ca silaṃ anatikkamanaṭṭhena, dhaññaṃ ca silaṃ dāliddopacchedanaṭṭhena<sup>9</sup>, ādāso ca silaṃ dhammavolokanaṭṭhena<sup>10</sup>, pāsādo ca silaṃ volokanaṭṭhena, sabbabhūmānuparivatti ca silaṃ amatapariyosānaṃ ti silānussatiyā etaṃ vevacanaṃ.

Yathā ca cāgānussatiyaṃ<sup>11</sup> vuttaṃ: —

*Yasmiṃ samaye ariyasāvako agāraṃ ajjhāvasati muttacāgo payatapaṇi vossaggarato yācayogo dānaṃvibhāgarato ti*

cāgānussatiyā etaṃ vevacanaṃ.

Tenaṃ āyasmā Mahākaccāno<sup>12</sup>: —

Vevacanāni bahūni ti.

Niyutto vevacano-hāro.

## § 11. Paññatti-hāra.

Tattha katamo paññatti-hāro?

Ekam Bhagavā dhammaṃ paññattihi<sup>13</sup> vividhāhi<sup>14</sup> deheti<sup>15</sup> ti.

<sup>1</sup> 'ko, all MSS. exc. Com.      <sup>2</sup> om. B.<sub>1</sub>.      <sup>3</sup> pūjo, S.

<sup>4</sup> 'yā, S.      <sup>5</sup> 'pasattāni, B.; 'passatthāni, B.<sub>1</sub>.

<sup>6</sup> aparā°, B.<sub>1</sub>. S.      <sup>7</sup> sampadobhagga°, S.

<sup>8</sup> akkhaṇā°, S.      <sup>9</sup> dāl°, S.      <sup>10</sup> dhammaṃ volo°, S.

<sup>11</sup> 'yā, B.<sub>1</sub>. S.      <sup>12</sup> 'kaccāyano, S.

<sup>13</sup> paññattiv°, S.      <sup>14</sup> 'hi, S.



Yā pakatikathāya desanā, ayaṃ<sup>1</sup> nikkhepapaññatti. Kā \*  
ca pakatikathāya desanā?

Cattāri saccāni.

Yathā Bhagavā āha: —

*Idaṃ dukkhaṃ ti.*

Ayaṃ paññatti pañcannaṃ khandhānaṃ channaṃ dhātūnaṃ aṭṭhārasannaṃ dhātūnaṃ dvādasannaṃ āyatanānaṃ dasannaṃ indriyānaṃ nikkhepapaññatti.

*Kabalikāre<sup>2</sup> ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṇhā, patipṭhitam tattha viññānaṃ virūḷham. Yattha patipṭhitam viññānaṃ virūḷham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniḃbatti. Yattha atthi āyati punabbhavābhiniḃbatti, atthi tattha āyati jātijārāmaṇaṃ. Yattha atthi āyati jātijārāmaṇaṃ, sasokaṃ taṃ bhikkhave sadaraṃ<sup>3</sup> sa-upāyāsan ti vadāmi. Phasse ce | pe<sup>4</sup> | manosañcetanāya ce . . . viññāne ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṇhā, patipṭhitam tattha viññānaṃ virūḷham. Yattha patipṭhitam viññānaṃ virūḷham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniḃbatti. Yattha atthi āyati punabbhavābhiniḃbatti, atthi tattha āyati jātijārāmaṇaṃ. Yattha atthi āyati jātijārāmaṇaṃ, sasokaṃ taṃ bhikkhave sadaraṃ<sup>5</sup> sa-upāyāsan ti vadāmi (S. II, p. 101 sq.).*

Ayaṃ pabhavapaññatti dukkhassa ca samudayassa ca.

*Kabalikāre<sup>2</sup> ce bhikkhave āhāre n'atthi rāgo n'atthi nandi n'atthi taṇhā, appatipṭhitam tattha viññānaṃ avirūḷham. Yattha appatipṭhitam viññānaṃ avirūḷham, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi, n'atthi tattha āyati punabbhavābhiniḃbatti. Yattha n'atthi āyati punabbhavābhiniḃbatti, n'atthi*

<sup>1</sup> om. B<sub>1</sub>. S.

<sup>2</sup> °li°, B<sub>1</sub>; °lip°, S.

<sup>3</sup> sādāraṃ, S.

<sup>4</sup> pa, B.

<sup>5</sup> saradaṃ, S.

tattha āyati jātijarāmaranaṃ. Yattha n'atthi āyati jātijarāmaranaṃ, asokaṃ taṃ bhikkhave adaraṃ anupāyāsaṃ ti vadāmi. Phasse<sup>1</sup> | pe<sup>2</sup> | manosañcetanāya ce<sup>3</sup> . . . viññāṇe ce bhikkhave<sup>4</sup> āhāre n'atthi rūgo n'atthi nandi n'atthi taṇhā, appatitthitaṃ tattha viññāṇaṃ avirūlhaṃ. Yattha appatitthitaṃ viññāṇaṃ avirūlhaṃ, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi, n'atthi tattha āyati punabbhavābhiniḃbatti. Yattha n'atthi āyati punabbhavābhiniḃbatti, n'atthi tattha āyati jātijarāmaranaṃ. Yattha n'atthi āyati jātijarāmaranaṃ, asokaṃ taṃ bhikkhave adaraṃ anupāyāsaṃ ti vadāmi (S. II, p. 102sq.).

Ayaṃ pariññāpaññatti<sup>4</sup> dukkhassa, pahānapaññatti<sup>5</sup> samudayassa, bhāvanāpaññatti maggassa, sacchikiriyaṃ paññatti nirodhassa.

Samādhim bhikkhave bhāvētha. Appamatto nipako sato samāhito bhikkhave bhikkhu yathābhūtaṃ pajānāti. Kiñ<sup>6</sup> ca<sup>6</sup> yathābhūtaṃ pajānāti? Cakkhuṃ<sup>7</sup> aniccaṃ ti yathābhūtaṃ pajānāti. Rūpā aniccā ti yathābhūtaṃ pajānāti. Cakkhuvinnāṇaṃ aniccaṃ ti yathābhūtaṃ pajānāti. Cakkhusamphasso anicco ti yathābhūtaṃ pajānāti. Yam p'<sup>8</sup> idam<sup>8</sup> cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam pi aniccaṃ ti yathābhūtaṃ pajānāti. Sotaṃ | pe<sup>9</sup> | ghānaṃ . . . jivhā . . . kāyo . . . mano anicco ti yathābhūtaṃ pajānāti. Dhammā aniccā ti yathābhūtaṃ pajānāti. Manoviññāṇaṃ aniccaṃ ti yathābhūtaṃ pajānāti. Manosamphasso anicco ti yathābhūtaṃ pajānāti. Yam p'<sup>10</sup> idam<sup>10</sup> manosamphassapaccayā uppajjati<sup>11</sup> vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ<sup>1</sup> vā<sup>1</sup>, tam pi aniccaṃ ti yathābhūtaṃ pajānāti (Cf. S. IV, p. 80).

Ayaṃ bhāvanāpaññatti maggassa.

Pariññāpaññatti dukkhassa, pahānapaññatti samudayassa, sacchikiriyaṃ paññatti nirodhassa.

<sup>1</sup> om. S.

<sup>2</sup> pa, B.; la, B.

<sup>3</sup> om. B.

<sup>4</sup> pañña°, S.

<sup>5</sup> pahānaṃ p°, S.

<sup>6</sup> kiñci, B., S.

<sup>7</sup> cakkhu, B., S.

<sup>8</sup> idam, B. S.

<sup>9</sup> pa, B. B.

<sup>10</sup> idam, B.

<sup>11</sup> upapajjati, S.

*Rūpaṃ Rādhe vikiratha vidhamatha<sup>1</sup> viddhamsetha viki-  
lanikaṃ karotha paññāya taṇhakkhayāya paṭipajjatha. Taṇhakkhayā dukkhakkhayo, dukkhakkhayā nibbānaṃ. Ve-  
danaṃ | pe<sup>2</sup> | saññaṃ saṃkhāre viññānaṃ vikiratha  
vidhamatha<sup>1</sup> viddhamsetha viki-lanikaṃ karotha paññāya  
taṇhakkhayāya paṭipajjatha. Taṇhakkhayā dukkhakkhayo,  
dukkhakkhayā nibbānaṃ (Cf. S. III, p. 190).*

Ayaṃ nirodhapaññatti nirodhassa, nibbidāpaññatti assā-  
dassa, pariññāpaññatti dukkhassa, pahānapaññatti samud-  
ayassa, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti  
nirodhassa.

So<sup>3</sup> idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ  
dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkha-  
nirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodha-  
gāminipaṭipadā ti yathābhūtaṃ pajānāti, ayaṃ paṭivedha-  
paññatti saccānaṃ.

Nikkhepapaññatti dassanabhūmiyā, bhāvanāpaññatti  
maggassa, sacchikiriyāpaññatti sotāpatti-phalassa.

So ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsava-sam-  
udayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti  
yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminipaṭipadā  
ti yathābhūtaṃ pajānāti, ime āsavā asesāṃ nirujjhanti ti  
yathābhūtaṃ pajānāti.

Ayaṃ uppādapaññatti khaye-ñāṇassa, okāsapaññatti  
anuppāde-ñāṇassa, bhāvanāpaññatti maggassa, pariññā-  
paññatti dukkhassa, pahānapaññatti samudayassa, āram-  
bhapaññatti viriyindriyassa, āhāṇāpaññatti<sup>4</sup> āsāṭikānaṃ<sup>5</sup>, ✱  
nikkhepapaññatti bhāvanābhūmiyā, abhinighātapaññatti<sup>6</sup>  
pāpakānaṃ akusalānaṃ dhammānaṃ.

*Idaṃ dukkhaṃ ti me bhikkhave pubbe ananussutesu  
dhammesu cakkhūṃ udapādi nāṇaṃ<sup>7</sup> udapādi<sup>7</sup> paññā uda-  
pādi vijjā udapādi āloko udapādi. Ayaṃ dukkhasamudayo  
ti me bhikkhave | pe<sup>8</sup> | Ayaṃ dukkhanirodho ti me bhikkhave  
... Ayaṃ dukkhanirodhagāminipaṭipadā ti me bhikkhave*

<sup>1</sup> vigamatha, S.

<sup>2</sup> pa, B. B.

<sup>3</sup> om. S.

<sup>4</sup> āsāṭanipa°, B.; āsāṭanāpa°, B.

<sup>5</sup> āsā°, B. B.

<sup>6</sup> nikkāta°, B.

<sup>7</sup> om. B.

<sup>8</sup> la, B.; om. B.



pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ<sup>1</sup> udapādi<sup>2</sup> paññā udapādi vījā udapādi āloko udapādi (Cf. S. V, p. 424sq.).

Ayaṃ desanāpaññatti saccānaṃ, nikkhepapaññatti suta-mayiyā paññāya, sacchikiriyāpaññatti anaññātānñassāmi-tindriyassa, pavattanāpaññatti dhammacakkassa.

Taṃ kho paṇ' idaṃ dukkhaṃ parinñeyyan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ<sup>2</sup> udapādi<sup>2</sup> paññā udapādi vījā udapādi āloko udapādi. So kho pañāyaṃ dukkhasamudayo pahātabbo ti me bhikkhave | pe<sup>3</sup> | So kho pañāyaṃ dukkhanirodho sacchikātabbo ti me bhikkhave | pe<sup>3</sup> | Sā kho pañāyaṃ dukkhanirodhagāminipati-padā bhāvetabbā ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vījā udapādi āloko udapādi (Cf. S. V, p. 424sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti cintāmayiyā paññāya, sacchikiriyāpaññatti aññindriyassa<sup>4</sup>.

Taṃ kho paṇ' idaṃ dukkhaṃ parinñātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vījā udapādi āloko udapādi.

So kho<sup>5</sup> pañāyaṃ dukkhasamudayo pahīno ti me bhikkhave | pe<sup>3</sup> | So kho pañāyaṃ dukkhanirodho sacchikato ti me bhikkhave | pe<sup>5</sup> | Sā kho pañāyaṃ dukkhanirodhagāminipati-padā bhāvitā ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vījā udapādi āloko udapādi (Cf. S. V, p. 424sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti bhāvanāmayiyā paññāya, sacchikiriyāpaññatti aññātāvino indriyassa, pavattanāpaññatti dhammacakkassa.

Tulam atulañ ca sambhavaṃ  
bhavasamkhāram avassaṇi<sup>6</sup> muni  
ajjhattarato samāhito

abhida<sup>7</sup> kavacam iv'attasambhavan ti (S. V, p. 263;

A. IV, p. 312; Ud. p. 64).

<sup>1</sup> om. B.

<sup>2</sup> om. S.

<sup>3</sup> pa. B. B.

<sup>4</sup> paññi°, S.

<sup>5</sup> pa. B.; la. B.

<sup>6</sup> °ji, all MSS.

<sup>7</sup> abhinda, S.

Tulan ti saṃkhāradhātu. Atulan ti nibbānadhātu. Tulam atulaṇ ca sambhavan ti abhināpaññatti sabbadhammaṇaṃ, nikkhepapaññatti dhammapatisambhidaṃ. Bhavasamkhāram avassaji muni ti pariccāpaññatti samudayassa, pariññāpaññatti dukkhassa. Ajjhattarato samāhito ti bhāvanāpaññatti kāyagatāya satiya, tthitipaññatti<sup>1</sup> cittekaggatāya. Abhida<sup>2</sup> kavacam iv' attasambhavan ti abhinibbidāpaññatti cittassa, upādānapaññatti<sup>3</sup> sabbaññutāya, padalanāpaññatti avijjaṇḍakosānaṃ.

Tenāha Bhagavā: — Tulam atulaṇ ca sambhavan ti.

*Yo dukkham adakki<sup>4</sup> yato nidānaṃ*

*kāmesu so jantu kathaṃ nameyya*

*kāmā hi loke saṅgo ti natvā*

*tesaṃ satimā vinayāya sikkhe ti* (Cf. S. I, p. 117sq.).

Yo dukkhan ti vevacanapaññatti ca<sup>5</sup> dukkhassa pariññāpaññatti ca. Yato nidānaṃ ti pabhavapaññatti ca<sup>6</sup> samudayassa pahānapaññatti ca. Adakki ti vevacanapaññatti ca nāpacakkhussa paṭivedhapaññatti ca. Kāmesu so jantu kathaṃ nameyya ti vevacanapaññatti ca kāmataṇhāya abhinivesapaññatti<sup>7</sup> ca. Kāmā hi loke saṅgo ti natvā ti<sup>8</sup> paccattikato dassanapaññatti kāmānaṃ, kāmā hi āṅgārakāsupamā māmsapesupamā pāvakaṃ papāta-uragopamā ca. Tesaṃ satimā ti apacayapaññatti pahānāya, nikkhepapaññatti kāyagatāya<sup>9</sup> satiya, bhāvanāpaññatti maggassa. Vinayāya sikkhe ti paṭivedhapaññatti rāgavinayassa dosavinayassa mohavinayassa.

Jantū ti vevacanapaññatti yogissa. Yadā hi yogi<sup>10</sup> 'kāmā saṅgo' ti pajānāti<sup>11</sup>, so kāmānaṃ anuppādāya<sup>12</sup> kusale dhamme upādayati<sup>13</sup>, so anuppanānaṃ kusalanāṃ dhammānaṃ uppādāya<sup>13</sup> vāyamati.

<sup>1</sup> dhīti<sup>o</sup>, B., S.

<sup>2</sup> oḍam, S.

<sup>3</sup> sa-upā<sup>o</sup>, S.

<sup>4</sup> addakki, B., S.

<sup>5</sup> om. B.

<sup>6</sup> om. S.

<sup>7</sup> abhinivesana<sup>o</sup>, S.

<sup>8</sup> oṭā, B., S.

<sup>9</sup> oḍgi, B., S.

<sup>10</sup> jā<sup>o</sup>, B., <sup>11</sup> anupā<sup>o</sup>, B., S. <sup>12</sup> uppā<sup>o</sup>, S.; uppādayati, B.

<sup>13</sup> upā<sup>o</sup>, B.

Ayaṃ vāyāmapaññatti appattassa pattiya, nikkhepa-  
paññatti oramattikāya<sup>1</sup> asantuṭṭhiyā.

Tattha so uppannānaṃ kusalānaṃ dhammānaṃ tṭhiyā<sup>2</sup>  
vāyamaṭi ti ayaṃ appamādapaññatti bhāvanāya, nikkhe-  
papaññatti viriyindriyassa, ārakkhapaññatti kusalānaṃ  
dhammānaṃ, tṭhipaññatti adhicitasikkhāya.

Tenāha Bhagavā:—Yo dukkham addakkhi yato nidānaṃ ti.

★ *Mohasambandhano loko bhabbarūpo<sup>3</sup> va dissati  
upadhibandhano bālo tamasā parivārīto  
assirī<sup>4</sup> viya khāyati passato n'atthi kiñcanan ti* (Ud.  
p. 79; cf. Dh. p. 175).

Mohasambandhano loko ti desanāpaññatti vipallā-  
sānaṃ. Bhabbarūpo<sup>5</sup> va dissati ti viparītapaññatti lo-  
kassa. Upadhibandhano bālo ti pabhavapaññatti pāpa-  
kānaṃ icchāvacarānaṃ, kiccapaññatti pariyuṭṭhānaṃ,  
balavapaññatti<sup>6</sup> kilesānaṃ, virūhanāpaññatti<sup>7</sup> saṃkhārā-  
naṃ. Tamasā parivārīto ti desanāpaññatti avijjandha-  
kāraṃ vevacanapaññatti ca. Assirī<sup>8</sup> viya khāyati ti  
dassanapaññatti<sup>9</sup> dibbacakkhussa, nikkhepapaññatti paññā-  
cakkhussa. Passato n'atthi kiñcanan ti paṭivedha-  
paññatti sattānaṃ. Rāgo kiñcanānaṃ doso kiñcanānaṃ moho  
kiñcanānaṃ.

Tenāha Bhagavā: — Mohasambandhano loko ti.

*Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṃkhatam<sup>9</sup>.  
No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ  
asaṃkhatam, na idha jātassa bhūtassa katassa saṃkhatassa  
nissaraṇaṃ paññāyetha. Yasmā ca kho bhikkhave atthi  
ajātaṃ abhūtaṃ akataṃ asaṃkhatam, tasmā jātassa bhū-  
tassa katassa saṃkhatassa nissaraṇaṃ paññāyati ti* (Ud.  
p. 80 sq.).

<sup>1</sup> ottikā ca, B.

<sup>2</sup> dhi°, B. S.

<sup>3</sup> sabba°, B. B.

<sup>4</sup> asiri, S.; asiri, B.

<sup>5</sup> sabba°, all MSS. exc. Com.

<sup>6</sup> bālap°, S.

<sup>7</sup> virūpānā°, S.

<sup>8</sup> dassanā°, B.

<sup>9</sup> °tan ti, B.



No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ asaṃkhatan ti desanāpaññatti nibbānassa vevacanapaññatti ca. Na idha jātassa bhūtassa katassa saṃkhatassa<sup>1</sup> nissaraṇaṃ paññāyethā ti vevacanapaññatti saṃkhatassa upanayanapaññatti ca. Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṃkhatan ti vevacanapaññatti nibbānassa jotanaṃpaññatti<sup>2</sup> ca. Tasmā jātassa bhūtassa katassa saṃkhatassa nissaraṇaṃ paññāyati ti ayam vevacanapaññatti nibbānassa, niyyānikaṃpaññatti maggassa, nissaraṇapaññatti saṃsārato.

Tenāha Bhagavā: — No ce taṃ abhavissā ti.

Tenāha āyasmā Mahākaccāno: —

Ekam Bhagavā dhammaṃ pappattīhi vividhāhi deseti ti.

Niyutto paññatti-hāro.

# § 12. Otaraṇa-hāra.

Tattha katamo otaraṇo-hāro?

Yo ca paṭiccuppādo ti.

*Uddhaṃ adho sabbadhi vippamutto*

*ayam ahasmā<sup>3</sup> ti<sup>4</sup> anānupassī*

*evaṃ vimutto udatāri<sup>5</sup> oghaṃ*

*atiṇṇapubbaṃ apunabbhavāyā ti (Ud. p. 74).*

Uddhan ti rūpadhātu ca arūpadhātu ca. Adho ti kāmādhātu. Sabbadhi vippamutto ti te-dhātuke ayam asekkhāvimutti.

Tāni yeva asekkhāni pañcendriyāni.

\*

Ayaṃ indriyehi otaraṇā.

Tāni yeva asekkhāni pañcendriyāni vijjā. Vijjuppāda avijjānirodho, avijjānirodhā saṃkhāraṇirodho, saṃkhāraṇirodhā viññāṇaṇirodho, viññāṇaṇirodhā nāmarūpaṇirodho, nāmarūpaṇirodhā saḷāyatanaṇirodho, saḷāyatanaṇirodhā phassaṇirodho, phassaṇirodhā vedanānirodho, vedanāniro-

<sup>1</sup> om. S.      <sup>2</sup> jotasa°, S.

<sup>3</sup> °smim, B.; āham asmin, S.

<sup>4</sup> om. B.

<sup>5</sup> °tari, B.

dhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmarasokaparidevadukkhadomanassūpāyāsā nirujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni tihi khandhehi saṃgahitāni: silakkhandhena samādhikkhandhena pañña-kkhandhena<sup>1</sup>.

Ayaṃ khandhehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni saṃkhārapariyāpannāni. Ye saṃkhārā anāsavā no ca<sup>2</sup> bhavaṅgā, te saṃkhārā  
\* dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

\* Ayaṃ ahaṃsī ti anānupassī ti ayaṃ sakkāyaditṭhiyā samugghāto.

Sā sekhāvimutti tāni yeva sekhāni pañcindriyāni.

Ayaṃ indriyehi otaraṇā.

Tāni yeva sekhāni pañcindriyāni vijjā. Vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho<sup>4</sup> . . .

Evam sabbo paṭiccasamuppādo.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Sekhāya ca vimuttiyā asekhāya<sup>5</sup> ca<sup>5</sup> vimuttiyā<sup>5</sup> vimutto udatāri<sup>6</sup> oghaṃ atinṇapubbhaṃ apunabbhavāya<sup>7</sup>.

<sup>1</sup> pañña°, B.

<sup>2</sup> ce, S.

<sup>3</sup> ahaṃ asmiṃ, S.

<sup>4</sup> B, has pa instead of saṃkhāra°

<sup>5</sup> cm. B.

<sup>6</sup> otari, B.

<sup>7</sup> puna°, S.

Tenāha Bhagavā: — Uddham adho ti.

*Nissitassa calitaṃ anissitassa calitaṃ n'atthi, calite asati passaddhi, passaddhiyā sati nati<sup>1</sup> na hoti, natiyā asati āgatigati na hoti, āgatigatiyā asati cutupapāto na hoti, cutupapāte asati nev'idha na huraṃ<sup>2</sup> na ubhayamantarena, es' ev' anto dukkhassā ti (Ud. p. 81).*

Nissitassa calitan ti nissayo nāma duvidho: taphā-nissayo<sup>3</sup> ditthinnissayo ca.

Tattha yā<sup>4</sup> rattassa cetanā ayaṃ taphānissayo, yā<sup>4</sup> sammūhassa<sup>5</sup> cetanā ayaṃ ditthinnissayo. Cetanā pana samkhārā, samkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ. Evaṃ sabbo paṭiccasamuppādo . . .<sup>6</sup>

Ayaṃ paṭiccasamuppādehi<sup>7</sup> otaraṇā.

Tattha yā rattassa vedanā ayaṃ<sup>8</sup> sukhā<sup>9</sup> vedanā<sup>9</sup>, yā sammūhassa<sup>10</sup> vedanā ayaṃ adukkhamasukhā vedanā. Imā vedanā vedanākkhandho<sup>11</sup>.

Ayaṃ khandhehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ somanassindriyaṃ ca. Adukkhamasukhā vedanā upekkhindriyaṃ.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni samkhārapariyāpannāni. Ye samkhārā sāsavā bhavaṅgā, te samkhārā dhammadhātusamgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Anissitassa calitaṃ n'atthi ti samathavasena vā taphāya anissito vipassanāvasena<sup>12</sup> vā ditthiyā anissito.

Yā vipassanā ayaṃ vijjā. Vijjuppādā avijjānirodho. Avijjānirodhā samkhāranirodho. Samkhāranirodhā viññāṇanirodho. Evaṃ sabbo paṭiccasamuppādo<sup>13</sup>.

<sup>1</sup> na ha, B.; S. has yanatin ti instead of sati nati na.

<sup>2</sup> raṇ ca, B.

<sup>3</sup> B. adds ca.

<sup>4</sup> om. B.

<sup>5</sup> mūhassa, all MSS. exe. Com.

<sup>6</sup> la, B.

<sup>7</sup> do, S.

<sup>8</sup> after sukhā, B.

<sup>9</sup> sukha°, S.

<sup>10</sup> sammu°, B. B.

<sup>11</sup> vedana°, S.

<sup>12</sup> nāya va°, S.

<sup>13</sup> om. B.



Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vipassanā paññakkhandho<sup>1</sup>.

Ayaṃ khandhehi otaraṇā.

Sā yeva vipassanā dve indriyaṇi: viriyindriyaṇ ca paññindriyaṇ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vipassanā saṃkhārapariyāpannā<sup>2</sup>. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Passaddhiyā sati ti duvidhā passaddhi: kāyikā ca cetasikā ca.

Yaṃ kāyikaṃ sukhaṃ ayaṃ kāyikā<sup>3</sup> passaddhi. Yaṃ cetasikaṃ sukhaṃ ayaṃ cetasikā<sup>4</sup> passaddhi<sup>4</sup>. Passaddhakāyo sukhaṃ vedayati. Sukhino cittaṃ samādhīyati. Samāhito yathābhūtaṃ pajānāti. Yathābhūtaṃ pajānanto nibbindati. Nibbindanto virajjati. Virāgā vimuccati. Vimuttasmiṃ vimutt'amhi ti ñāṇaṃ hoti, khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyā ti pajānāti.

So na namati rūpesu na saddesu na gandhesu na rasesu na phoṭṭhabbesu na dhammesu khayā rāgassa khayā dosassa khayā mohassa. Yena rūpena Tathāgataṃ tiṭṭhantaṃ caraṃ<sup>5</sup> paññāpayamāno paññāpeyya, tassa rūpassa khayā virāgā nirodhā cāgā paṭinissaggā rūpasamkhaḃe  
 \* vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi<sup>6</sup> n'atthi ti pi na<sup>7</sup> upeti, nev' atthi no<sup>8</sup> n'atthi ti pi na upeti. Atha kho gambhīro appameyyo asaṃkheyyo nibbuto ti yeva saṃkhaṃ<sup>9</sup> gacchati khayā rāgassa<sup>10</sup> khayā dosassa khayā mohassa. Yāya vedanāya | pe<sup>11</sup> | yāya saññāya . . . yehi saṃkhārehi . . .<sup>12</sup> yena viññāpena

<sup>1</sup> paññā°, B.

<sup>2</sup> °paripannā, B.

<sup>3</sup> kāyikaṃ, S.; kāya, B. B.

<sup>4</sup> °ka pa°, S.

<sup>5</sup> caraṇaṃ, S.

<sup>6</sup> S. adds ti pi.

<sup>7</sup> om. S.

<sup>8</sup> na, B.

<sup>9</sup> saṃkhyam, S.

<sup>10</sup> virāgassa, B.

<sup>11</sup> pa, B.; om. B.

<sup>12</sup> la, B.

Tathāgataṃ tiṭṭhantaṃ<sup>1</sup> caraṃ paññāpayamāno paññāpeyya, tassa viññāpassa khayā virāgā nirodhā cāgā paṭinissaggā viññāpasamkhaye vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi n'atthi ti pi na upeti, nev'atthi no<sup>2</sup> n'atthi ti pi na upeti. Atha kho gambhīro appameyyo asamkheyyo nibbuto ti yeva samkham<sup>3</sup> gacchati.

Āgati ti idhāgati. Gati ti peccabhavo. Āgati gati<sup>4</sup> pi na bhavanti. Nev'idhā ti chasu<sup>5</sup> ājibhattikesu āyatanesu. Na huran ti chasu<sup>5</sup> bāhiresu āyatanesu. Na ubhayamantarenā<sup>6</sup> ti phassasamuditesu<sup>7</sup> dhammesu attānaṃ na passati. Es' ev'anto dukkhassā ti paṭicca-samuppādo. So duvidho: lokiyo<sup>8</sup> ca lokuttaro ca.

Tattha lokiko<sup>8</sup>: avijjāpaccayā samkhārā<sup>9</sup> yāva jarāmaṇā, lokuttaro: silavato avippaṭisāro jāyati<sup>10</sup> yāva nāparaṃ itthattāyā ti pajānāti.

Tenāha Bhagavā: — Nissitassa calitaṃ anissitassa calitaṃ n'atthi | pe<sup>11</sup> | es'ev'anto dukkhassā ti.

*Ye keci sokā paridevitā vā  
dukkhaṃ ca lokasmim<sup>12</sup> anekarūpaṃ  
piyaṃ paṭicca ppabhavanti<sup>13</sup> ete<sup>14</sup>  
piye asante na bhavanti ete.  
Tasmā hi te sukhino vītasokā  
yesaṃ piyaṃ<sup>15</sup> n'atthi kuhiñci loke  
tasmā asokaṃ virajaṃ patthayaṇo  
piyaṃ na kayirātha<sup>16</sup> kuhiñci loke ti (Ud. p. 92).*

*Ye keci sokā paridevitā vā  
dukkhaṃ ca lokasmim<sup>12</sup> anekarūpaṃ  
piyaṃ paṭicca ppabhavanti<sup>13</sup> ete ti  
ayaṃ dukkhāvedanā.*

*Piye asante na bhavanti ete ti  
ayaṃ sukhāvedanā.*

<sup>1</sup> cintaṃ tam, S.      <sup>2</sup> na, B., S.      <sup>3</sup> samkhyam, S.  
<sup>4</sup> B., adds ti.      <sup>5</sup> cha, B., S.      <sup>6</sup> resu nā, S.  
<sup>7</sup> samutthitesu, B.,      <sup>8</sup> ko, B., S.      <sup>9</sup> B., adds la.  
<sup>10</sup> B., adds pa.      <sup>11</sup> pa, B.; la, B.,      <sup>12</sup> smim, B., S.  
<sup>13</sup> bha°, B., S.      <sup>14</sup> ese, S.      <sup>15</sup> piyā, B.,  
<sup>16</sup> kariyo, B. B., throughout.

Vedanā vedanākkhandho.

Ayaṃ khandhehi otaraṇā.

Vedanāpaccayā<sup>1</sup> taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaranaṃ<sup>2</sup>. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ so-manassindriyaṃ ca. Dukkā vedanā dve indriyāni: dukkhindriyaṃ domanassindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārapariyāpannāni. Ye saṃkhārā sāsavā bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu<sup>3</sup> dhammāyatanapariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tasmā hi te sukhino vītasokā

yesaṃ piyaṃ n'atthi kuhiñci loke

tasmā asokaṃ virajaṃ patthayaṇo

piyaṃ na kayirātha kuhiñci loke ti

idaṃ taṇhāpahānaṃ.

Taṇhānirodhā<sup>4</sup> upādānanirodho<sup>5</sup>, upādānanirodhā bhavanirodho<sup>6</sup>. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Taṃ yeva taṇhāpahānaṃ samatho. So samatho dve indriyāni: satindriyaṃ samādhindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

So yeva samatho samādhikkhandho.

Ayaṃ khandhehi otaraṇā.

So yeva samatho saṃkhārapariyāpanno. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Ye keci sokā ti.

<sup>1</sup> S. adds pana.

<sup>2</sup> B, adds pa.

<sup>3</sup> dhātu, S.

<sup>4</sup> 'dho, S. <sup>5</sup> om. S.

<sup>6</sup> B, adds bhavanirodhā | la |



*Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati  
addhā pītimano hoti laddhā macco<sup>1</sup> yad<sup>2</sup> icchatī<sup>2</sup> (Jāt. IV,  
Tassa ce kāmayānassa<sup>3</sup> chandaḍātassa jantuno p. 172).  
te kāmā parihāyanti sallaviddho va ruppāti.*

*Yo kāme parivajjeti sappasseva<sup>4</sup> padā siro  
so'maṃ visattikaṃ loke sato samativattatī<sup>5</sup> ti (S.N.vv.766—68).*

Tattha yā pītimanā<sup>6</sup> ayaṃ anunayo. Yadāha: salla-  
viddho va ruppāti ti idaṃ paṭighaṃ. Anunayaṃ paṭighaṃ  
ca pana taṇhāpakkho. Taṇhāya ca pana dasa rūpīni<sup>7</sup>  
āyatanāni padaṭṭhānaṃ.

Ayaṃ āyatanehi otaraṇā.

Tāni yeva dasa rūpīni<sup>8</sup> āyatanāni<sup>9</sup> rūpakāyo nāma sam-  
payutto. Tadubhayaṃ nāmarūpaṃ<sup>10</sup>. Nāmarūpapaccayā  
saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā ve-  
danā, vedanāpaccayā taṇhā<sup>11</sup>. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tad eva nāmarūpaṃ pañcakkhandho<sup>12</sup>.

Ayaṃ khandhehi otaraṇā.

Tad eva nāmarūpaṃ aṭṭhārāsa dhātuyo.

Ayaṃ dhātūhi otaraṇā.

Tattha yo rūpakāyo imāni pañca rūpīni<sup>13</sup> indriyāni, yo  
nāmakāyo imāni pañca arūpīni<sup>14</sup> indriyāni. Imāni<sup>9</sup> dasa<sup>9</sup>  
indriyāni<sup>9</sup>.

Ayaṃ indriyehi otaraṇā.

Tattha yadāha:

Yo kāme parivajjeti sappasseva<sup>4</sup> padā siro

so'maṃ visattikaṃ loke sato samativattatī ti

ayaṃ sa-upādisesā<sup>15</sup> nibbānadhātu.

Ayaṃ dhātūhi otaraṇā.

Sā yeva sa-upādisesā nibbānadhātu vijjā. Vijjuppādā avij-  
jānirodho, avijjānirodhā saṃkhāraṇirodho<sup>16</sup>. Evaṃ sabbam.

<sup>1</sup> maccho, S.      <sup>2</sup> yaccacchatī, S.

<sup>3</sup> kāmayamānassa, S.      <sup>4</sup> sabb<sup>o</sup>, all MSS.      <sup>5</sup> ti (without ti), B<sub>1</sub>.

<sup>6</sup> mantā, S.      <sup>7</sup> rūpīni, all MSS.

<sup>8</sup> rūpīni, B. S.; rūpāni, B<sub>1</sub>.      <sup>9</sup> om. B.

<sup>10</sup> rūpo, S.      <sup>11</sup> B<sub>1</sub> adds pa.      <sup>12</sup> dhā, B<sub>1</sub>.

<sup>13</sup> rūpīni, B. S.; rūpindr<sup>o</sup>, B<sub>1</sub>.      <sup>14</sup> arūpīni, B. S.;

arūpindr<sup>o</sup>, B<sub>1</sub>.      <sup>15</sup> upādisesam, S.      <sup>16</sup> pe, S.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā dve indriyāni: viriyindriyaṃ paññindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsavaṃ no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Kāmaṃ kāmayamānassā ti.

Ettāvatā paṭicca-indriyakhandhadhātu-āyatanāni samosaraṇotaraṇāni<sup>1</sup> bhavanti. Evaṃ paṭicca-indriyakhandhadhātu-āyatanāni otāretabbāni.

Tenāha āyasmā Mahākaccāno: —

Yo ca paṭiccuppādo ti.

Niyutto otaraṇo-hāro.

### § 13. Sodhana-hāra.

Tattha katamo sodhana<sup>2</sup>-hāro?

Vissajjitamhi<sup>3</sup> pañhe ti gāthā.

Yathā āyasmā Ajito Pārāyane Bhagavantam pañham pucchati: —

*Ken' assu nivuto loko*

*ken' assu na ppakāsati<sup>4</sup>*

*kissābhilepanam brūsi*

*kiṃ<sup>5</sup> su tassa mahabbhayan ti? —*

*Avijjāya nivuto loko (Ajitā ti Bhagavā)*

*vivicchā pamādā na ppakāsati<sup>4</sup>*

*jappābhilepanam brūmi*

*dukkham assa mahabbhayan ti (S.N. V, 2, 1. 2 = v. 1032. 1033).*

Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti  
\* Bhagavā padam sodheti no ca ārambham<sup>6</sup>. Ken' assu na

<sup>1</sup> °taraṇā, B., S.

<sup>2</sup> °na, B.,

<sup>3</sup> visa°, B. B., S.

<sup>4</sup> pa°, B., <sup>5</sup> ki, B., <sup>6</sup> ārabbh°, B. throughout, B. mostly.

ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti Bhagavā padam sodheti no ca ārambham. Kissābhilepanam brūsi ti pañhe Jappābhilepanam brūmi ti Bhagavā padam sodheti no ca ārambham. Kim<sup>1</sup> su<sup>2</sup> tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti Bhagavā<sup>3</sup> padam<sup>4</sup> sodheti<sup>5</sup>, suddho ārambho.

★

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

*Savanti<sup>1</sup> sabbadhi<sup>2</sup> sotā (icc āyasmā Ajito)*

*sotānam kim<sup>3</sup> nivāraṇam*

*sotānam samvaram brūhi*

*kena sotā pithiyyare<sup>6</sup> ti?* —

*Yāni sotāni lokasmim<sup>7</sup> (Ajitā ti Bhagavā)*

*sati tesam nivāraṇam*

*sotānam samvaram brūmi*

*paññāy<sup>8</sup> ete pithiyyare<sup>6</sup> ti (vv. 3. 4 — vv. 1034. 1035).*

Savanti sabbadhi sotā, sotānam kim<sup>3</sup> nivāraṇam ti pañhe Yāni sotāni lokasmim, sati tesam nivāraṇam ti Bhagavā padam sodheti no ca ārambham. Sotānam samvaram brūhi, kena<sup>4</sup> sotā pithiyyare<sup>6</sup> ti pañhe Sotānam samvaram brūmi, paññāy<sup>8</sup> ete pithiyyare<sup>6</sup> ti suddho ārambho<sup>9</sup>.

Tenāha Bhagavā: — yāni sotāni lokasmin<sup>10</sup> ti.

*Paññā c'eva sati<sup>11</sup> ca (icc āyasmā Ajito)*

*nāmarūpaṇ ca mārisa*

*etaṃ me puṭṭho pabrūhi*

*katth' etaṃ uparujjhatī ti? (v. 5 — v. 1036)*

pañhe

*Yam etaṃ pucchasi pañham*

*Ajita taṃ vadāmi te*

*yattha nāmaṇ ca rūpaṇ ca*

*asesam<sup>12</sup> uparujjhati*

*viññāṇassa nirodhena*

*ettth' etaṃ uparujjhatī ti (v. 6 — v. 1037)*

suddho ārambho<sup>9</sup>.

Tenāha Bhagavā: — Yam etaṃ pucchasi pañhan ti.

<sup>1</sup> kim suttassa, S.; kissu, B. B. <sup>2</sup> om. B. <sup>3</sup> vasanti, B.

<sup>4</sup> odhi, B. B. <sup>5</sup> kin, B.; ki, B. <sup>6</sup> pidh°, B. B.

<sup>7</sup> smi, B. B. <sup>8</sup> yena, S. <sup>9</sup> ārambho, also B.

<sup>10</sup> smi, B. <sup>11</sup> oti, all MSS. <sup>12</sup> om. S.



Yattha evaṃ suddho ārambho<sup>1</sup>, so pañho vissajjito<sup>2</sup> bhavati, yattha pana ārambho<sup>1</sup> asuddho, na tāva so pañho vissajjito<sup>3</sup> bhavati.

Tenāha āyasmā Mahākaccāno<sup>4</sup>: —

Vissajjitamhi<sup>5</sup> pañhe ti.

Niyutto sodhano-hāro.

#### § 14. Adhiṭṭhāna-hāra.

Tattha katamo adhiṭṭhāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā ti.  
Ye tattha niddiṭṭhā, tathā te<sup>5</sup> dhārayitabbā.

Dukkhan ti ekattatā.

a) Tattha katamaṃ dukkhaṃ?

Jāti dukkhā, jarā dukkhā, vyādhi dukkho, maraṇaṃ dukkhaṃ, apiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ pi cchaṃ na labhati taṃ pi dukkhaṃ, samkhittena pañcupādānakkhandhā dukkhā: rūpā dukkhā, vedanā dukkhā, saññā dukkhā, saṃkhārā dukkhā, viññānaṃ dukkhaṃ.

Ayaṃ vemattatā.

Dukkhasamudayo ti ekattatā.

b) Tattha katamo dukkhasamudayo?

Yāyaṃ taṇhā ponobhavikā<sup>6</sup> nandirāgasahagatā tatra tatrābhinandini, seyyathidaṃ kāmataṇhā bhavataṇhā vibhavataṇhā.

Ayaṃ vemattatā.

Dukkhanirodho ti ekattatā.

c) Tattha katamo dukkhanirodho?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭi-nissaggo mutti<sup>7</sup> anālayo.

Ayaṃ vemattatā.

Dukkhanirodhagāminipaṭipadā<sup>8</sup> ti ekattatā.

<sup>1</sup> ārambho, B.

<sup>2</sup> visa°, B.

<sup>3</sup> visa°, B. B.

<sup>4</sup> °kaccāyano, S.

<sup>5</sup> om. B.

<sup>6</sup> ponobbha°, B. B.

<sup>7</sup> vimutti, B.

<sup>8</sup> °ni paṭi°, S.

d) Tattha katamā dukkhanirodhagāminipadā?

Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ sammā-ditṭhi sammāsaṃkappo sammāvācā sammākammanto sammā-ājivo sammāvāyāmo sammāsati sammāsamādhi.

Ayaṃ vemattatā.

Maggo ti ekattatā.

e) Tattha katamo maggo?

Nirayaḡāminimaggo<sup>1</sup> tiracchānayanigāminimaggo pittivisaya-ḡāminimaggo<sup>2</sup> asurayanigāminiyo<sup>3</sup> maggo, saggaḡāminiyo \* maggo, manussaḡāminimaggo, nibbānaḡāminimaggo.

Ayaṃ vemattatā.

Nirodho ti ekattatā.

f) Tattha katamo nirodho?

Paṭisaṃkhānirodho, appaṭisaṃkhānirodho, anunayanirodho, paṭighanirodho, mānanirodho, makkhanirodho<sup>4</sup>, paḷāsanirodho, issānirodho, macchariyanirodho, sabbakilesanirodho.

Ayaṃ vemattatā.

Rūpaṃ ti ekattatā.

g) Tattha katamaṃ rūpaṃ?

Cātumahābhūtikaṃ<sup>5</sup> rūpaṃ. Catunnaṃ<sup>6</sup> ca mahābhūtānaṃ upādāya rūpassa paṇṇatti.

aa) Tattha katamāni cattāri mahābhūtāni?

Paṭhaviḡdhātu āpodhātu tejodhātu vāyodhātu.

Dvīhi ākārehi dhātuyo parigaṇhāti saṃkhepena ca<sup>7</sup> vitthārena ca.

bb) Kathaṃ vitthārena dhātuyo parigaṇhāti?

Visatiyā ākārehi paṭhaviḡdhātum vitthārena parigaṇhāti. Dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti. Catūhi ākārehi tejodhātum vitthārena parigaṇhāti. Chahi ākārehi vāyodhātum vitthārena parigaṇhāti.

cc) Katamehi visatiyā ākārehi paṭhaviḡdhātum vitthārena parigaṇhāti?

<sup>1</sup> °gāmini maggo, S.

<sup>2</sup> petti°, B., S.

<sup>3</sup> asūra°, B., also Com.

<sup>4</sup> makkhā°, S.

<sup>5</sup> cātummahā°, S.; cātumahā°, B.

<sup>6</sup> catunnaṃ (without ca), B.

<sup>7</sup> om. S.

Atthi imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahāru<sup>2</sup> atthi atthimiñjā<sup>2</sup> vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antaguṇam udariyam karisaṃ matthake matthaluṅgan ti.

Imehi vīsatiyā ākārehi paṭhaviddhātum vitthārena parigaṇhāti.

dd) Katamehi dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti?

Atthi imasmiṃ kāye pittaṃ semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṃghāṇikā<sup>3</sup> lasikā muttan ti.

Imehi dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti.

ee) Katamehi catūhi ākārehi tejodhātum vitthārena parigaṇhāti?

Yena ca santappati yena ca jiriyati<sup>4</sup> yena ca pariḍayhati yena ca asitapitakhāyitasāyitaṃ sammāpariṇāmaṃ<sup>5</sup> gacchati<sup>6</sup>.

Imehi catūhi ākārehi tejodhātum vitthārena parigaṇhāti.

ff) Katamehi chahi ākārehi vāyodhātum vitthārena parigaṇhāti?

Uddhamgamā vātā adhogamā vātā kucchisayā vātā koṭṭhasayā vātā āṅgamaṅgānusārino vātā assāso passāso.

Iti imehi chahi ākārehi vāyodhātum vitthārena parigaṇhāti.

Evam imehi dvācattālīsāya<sup>7</sup> ākārehi vitthārena dhātuyo sabhāvato upalakkhayanto<sup>8</sup> tūlayanto pariyoḡāhanto parivīmaṃsanto<sup>9</sup> paccavekkhanto na kiñci gayhūpagam passati kāyam vā kāyapadesam vā. Yathā candanikaṃ pavicinanto na kiñci gayhūpagam passeyya, yathā saṃkāratthānam pavicinanto na kiñci gayhūpagam passeyya, yathā vaccakuṭṭim pavicinanto na kiñci gayhūpagam passeyya, yathā sivathikaṃ<sup>10</sup> pavicinanto na kiñci gayhūpagam passeyya, evam eva<sup>11</sup> imehi dvācattālīsāya<sup>7</sup> ākārehi evam

<sup>2</sup> nhāru, B. B.,      <sup>2</sup> °jam, B. B.,      <sup>3</sup> siṃgha°, B. B.

<sup>4</sup> jiriyati, S.; jirayati, B.; jirati, B.; jariyati, Com.

<sup>5</sup> samā°, B.,      <sup>6</sup> °ti ti, S.,      <sup>7</sup> °līsāya, B.; °rīsāya, S.

<sup>8</sup> °lakkhanto, *all MSS.*

<sup>9</sup> before pariyo°, B.,      <sup>10</sup> sivadhikam, B.,      <sup>11</sup> evam, S.



vitthārena dhātuyo sabhāvato upalakkhayanto<sup>2</sup> tūlayanto<sup>3</sup> pariyoḡāhanto parivimamsanto<sup>3</sup> paccavekkhanto na kiñci gayhūpagam passati kāyaṃ vā kāyapadesaṃ vā.

Tenaṃha Bhagavā: —

Yā c'eva kho pana ajjhakkikā paṭhavīdhātu yā ca<sup>4</sup> bāhirā paṭhavīdhātu, nev' esūhaṃ<sup>5</sup> n'etaṃ mama n'eso 'haṃ<sup>6</sup> asmi<sup>6</sup> na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya<sup>7</sup> datṭhabbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya<sup>8</sup> disvā paṭhavīdhātuyā nibbindati paṭhavīdhātuyā cittaṃ virājeti. Yā c'eva kho pana ajjhakkikā āpodhātu yā ca bāhirā āpodhātu | pe<sup>9</sup> | Yā c'eva kho pana<sup>10</sup> ajjhakkikā tejodhātu yā ca bāhirā tejodhātu | pe<sup>11</sup> | Yā c'eva kho pana<sup>10</sup> ajjhakkikā vāyodhātu yā ca bāhirā vāyodhātu, nev'<sup>12</sup> esūhaṃ<sup>12</sup> n'etaṃ mama n'<sup>13</sup> eso<sup>13</sup> 'haṃ asmi na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya<sup>14</sup> datṭhabbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya<sup>15</sup> disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṃ virājeti . . .

Ayaṃ vemattatā.

b) Avijjā ti ekattatā.

Tattha katamā avijjā?

Dukkhe aññāpaṃ dukkhasamudaye aññāpaṃ dukkhanirodhe aññāpaṃ dukkhanirodhagāminiyā paṭipadāya aññāpaṃ pubbante aññāpaṃ aparante<sup>16</sup> aññāpaṃ pubbantāparante aññāpaṃ idappaccayatāpaṭiccasamuppannesu<sup>17</sup> dhammesu aññāpaṃ. Yaṃ evarūpaṃ aññāpaṃ adassanaṃ anabhisamayo ananubodho asam bodho appativedho asallakkhaṇā<sup>18</sup> anupalakkhaṇā<sup>19</sup> apaccupalakkhaṇā<sup>20</sup> asama-

<sup>2</sup> lakkhanto, B. <sup>2</sup> tu<sup>o</sup>, all MSS.

<sup>3</sup> before pariyo<sup>o</sup>, B. <sup>4</sup> om. S.

<sup>5</sup> so taṃ, B. <sup>6</sup> mahasmim, B.

<sup>7</sup> samma<sup>o</sup>, B. S.; samāp<sup>o</sup>, B. <sup>8</sup> samma<sup>o</sup>, B. S.

<sup>9</sup> pa, B.; la, B. <sup>10</sup> om. B.

<sup>11</sup> pa, B.; om. B. <sup>12</sup> nesātaṃ, B.

<sup>13</sup> no so, B. <sup>14</sup> samma<sup>o</sup>, all MSS.

<sup>15</sup> samma<sup>o</sup>, B.; samp<sup>o</sup>, B. S. <sup>16</sup> parante, B.

<sup>17</sup> idappa<sup>o</sup>, B. <sup>18</sup> paṃ, S.; asallakkhaṇā, B.

<sup>19</sup> paṃ, S.; anupekkhaṇā, B.

<sup>20</sup> paṃ, S.; apaccavekkhaṇā, B.

pekkhaṇā<sup>1</sup> apaccakkhakammaṃ dummejjhaṃ<sup>2</sup> bāyaṃ<sup>3</sup>  
asampajaññaṃ moho pamoho sammoho<sup>4</sup> avijjā avijjogho  
\* avijjāyogo avijjānusayo avijjāpariyutthānaṃ avijjālaṅgi<sup>5</sup>-  
moho akusalamūlaṃ.

Ayaṃ vemattatā.

Vijjā ti ekattatā.

i) Tattha katamā vijjā?

Dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe  
ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ pubbante  
ñāṇaṃ aparante ñāṇaṃ pubbantāparante ñāṇaṃ idappac-  
cayatāpaṭiccasamuppannesu dhammesu ñāṇaṃ. Yā evarūpā  
paññā<sup>6</sup> pajānaṇā vicayo pavicayo dhammavicayo sallakkha-  
ṇā<sup>7</sup> upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ  
\* nepuññaṃ vebhabyā cintā upaparikkhā<sup>8</sup> bhūri medhā  
pariñāyikā<sup>9</sup> vipassanā sampajaññaṃ patodo<sup>10</sup> paññindri-  
yaṃ paññābalaṃ paññāsatthaṃ<sup>11</sup> paññāpāsādo paññā-āloko  
paññā-obhāso paññāpajjoto paññāratanaṃ amoho dhamma-  
vicayo sammādiṭṭhi dhammavicayasambojjhaṅgo maggaū-  
gaṃ maggapariyāpannaṃ.

Ayaṃ vemattatā.

Samāpatti ti ekattatā.

k) Tattha katamā samāpatti?

Saññāsamāpatti asaññāsamāpatti nevasaññānāsaññāsam-  
āpatti vibhūtaśaṇñāsamāpatti nirodhasaññāsamāpatti<sup>12</sup>.

Ayaṃ vemattatā.

Jhāyī ti ekattatā.

l) Tattha katamo jhāyī?

Atthi sekho jhāyī, atthi asekho jhāyī, atthi<sup>13</sup> nevasekhho-  
nāsekho<sup>14</sup> jhāyī, ājāniyo jhāyī, assakha]uṅko jhāyī, diṭṭhuttaro  
jhāyī, taṇhuttaro jhāyī, paññuttaro jhāyī<sup>15</sup>.

<sup>1</sup> °ṇaṃ, S.; °vekkhanaṃ, B.; °vekkhaṇā, B.

<sup>2</sup> dummajjhaṃ, B. B.; dumajjhaṃ, S.; dumejjhaṃ, Com.

<sup>3</sup> bālaṃ, B.

<sup>4</sup> samoho, B.

<sup>5</sup> °gi, S.

<sup>6</sup> saññā, B.

<sup>7</sup> saml°, B.

<sup>8</sup> upari°, B.

<sup>9</sup> °yaka, B.

<sup>10</sup> all MSS. exc. Com. insert paññā.

<sup>11</sup> °sattam, B.

<sup>12</sup> °tti ti, B.

<sup>13</sup> om. B.

<sup>14</sup> °sekhā°, B.; °sekhen°, S.

<sup>15</sup> °yi ti, S.

Ayaṃ vemattatā.

Samādhi ti ekattatā.

m) Tattha katamo samādhi?

Saraṇo samādhi araṇo samādhi savaṇo samādhi avaro \* samādhi sabyāpajho<sup>1</sup> samādhi abyāpajho<sup>2</sup> samādhi sappi-  
tiko<sup>3</sup> samādhi nippitiko samādhi sāmiso samādhi nirāmiso  
samādhi sasamkhāro samādhi asamkhāro samādhi ekam-  
sabhāvito samādhi ubhayamsabhāvito<sup>4</sup> samādhi ubhayato-  
bhāvitabhāvano<sup>5</sup> samādhi savitakkasavicāro samādhi avi-  
takkavicāramatto samādhi avitakka-avicāro samādhi hāna-  
bhāgiyo samādhi ṭhitibhāgiyo samādhi viśesabhāgiyo  
samādhi nibbedhabhāgiyo samādhi lokiyo<sup>6</sup> samādhi lokut-  
taro samādhi micchāsamādhi<sup>7</sup> sammāsamādhi<sup>8</sup>.

Ayaṃ vemattatā.

Paṭipadā ti ekattatā.

n) Tattha katamā paṭipadā?

Āgāḷhā<sup>9</sup> paṭipadā<sup>10</sup> nijjhāmā<sup>11</sup> paṭipadā<sup>12</sup> majjhimā<sup>13</sup> paṭi- \*  
padā<sup>14</sup> akkhamā paṭipadā khamā paṭipadā samā<sup>15</sup> paṭipadā  
damā<sup>16</sup> paṭipadā dukkhā paṭipadā dandhabhīṇā dukkhā  
paṭipadā khippābhīṇā sukhā paṭipadā dandhabhīṇā sukhā  
paṭipadā khippābhīṇā ti.

Ayaṃ vemattatā.

Kāyo ti ekattatā.

o) Tattha katamo kāyo?

Nāmakāyo rūpakāyo ca.

Tattha katamo rūpakāyo?

Kesā lomā nakhā dantā taco mamsaṃ nahāru<sup>17</sup> atṭhi  
atṭhiminjā<sup>18</sup> vakkam hadayaṃ yakanam kilomakam pihakam  
papphāsam antam antagaṇam udariyaṃ karisaṃ pittam  
semham pubbo lohitaṃ sedo medo assu vasā kheḷo sim-  
ghāṇikā lasikā muttam matthaluṇṇam<sup>19</sup> ti.

<sup>1</sup> "paccho, B.

<sup>2</sup> sappidhiko, B.

<sup>3</sup> "yasavibhāvito, B.

<sup>4</sup> "bhāvino, S.

<sup>5</sup> "ko, S.

<sup>6</sup> "dhi ti, B.

<sup>7</sup> om. B.

<sup>8</sup> "hap°, B.

<sup>9</sup> S.; āgāḷhap°, B.

<sup>10</sup> "map°, B.

<sup>11</sup> S.; nicchāmap°, B.

<sup>12</sup> "map°, B.; om. B.

<sup>13</sup> sammā, B.

<sup>14</sup> S.

<sup>15</sup> dammā, S.

<sup>16</sup> nahāru, B.

<sup>17</sup> "jam, B.

<sup>18</sup> matta°, all MSS.



Ayaṃ rūpakāyo.

Nāmakāyo nāma vedanā saññā cetanā cittaṃ phasso manasikāro ti.

Ayaṃ nāmakāyo ti.

Ayaṃ vemattatā.

Evam yo dhammo yassa dhammassa samānabbhāvo<sup>1</sup>, so dhammo tassa dhammassa ekattatāya ekibhavati. Yena yena vā pana vilakkhaṇo<sup>2</sup>, tena tena vemattataṃ gacchati.

★ Evam sutte vā veyyākaraṇe vā gāthāyaṃ<sup>3</sup> vā pucchitena vimaṃsitabbam<sup>4</sup>:

Kiṃ<sup>5</sup> ekattatāya pucchati udāhu vemattatāya<sup>6</sup>? —

Yadi ekattatāya pucchitaṃ, ekattatāya vissajjayitabbam<sup>7</sup>. Yadi vemattatāya pucchitaṃ, vemattatāya vissajjayitabbam<sup>7</sup>. Yadi sattādhiṭṭhānena pucchitaṃ, sattādhiṭṭhānena vissajjayitabbam<sup>7</sup>. Yadi dhammādhiṭṭhānena pucchitaṃ, dhammādhiṭṭhānena vissajjayitabbam<sup>7</sup>. Yathā yathā vā<sup>8</sup> pana pucchitaṃ, tathā tathā vissajjayitabbam<sup>7</sup>.

Tenāha āyasmā Mahākaccāno: —

Ekattatāya dhammā ti.

Niyutto adhiṭṭhāno-hāro.

### § 15. Parikkhāro-hāro.

1. Tattha katamo parikkhāro-hāro?

Ye dhammā yaṃ dhammaṃ janayanti ti.

Yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro.

2. Kiṃlakkhāṇo parikkhāro<sup>9</sup>?

Janakalakkhāṇo parikkhāro.

Dve dhammā janayanti: hetu ca paccayo ca.

a) Tattha kiṃlakkhāṇo hetu, kiṃlakkhāṇo paccayo? Asādhāraṇalakkhāṇo hetu, sādhāraṇalakkhāṇo paccayo.

b) Yathā kiṃ bhavē?

Yathā aṅkurassa<sup>9</sup> nibbattiyaṃ bijam asādhāraṇam, paṭhavi

<sup>1</sup> māṇa°, S.

<sup>2</sup> visadisala°, S.

<sup>3</sup> gāthāya, S.

<sup>4</sup> °sayitabbam, B.

<sup>5</sup> om. S.

<sup>6</sup> °yā ti, S.

<sup>7</sup> viśa°, B. B.

<sup>8</sup> om. B.

<sup>9</sup> aṅgurassa, B, always.

āpo ca sādharmaṇā. Aṅkurassa hi paṭhavi āpo ca paccayo, sabhāvo hetu.

Yathā vā pana ghaṭe duddhaṃ pakkhittaṃ dadhi bhavati, na c'atthi ekakālasamavadhānaṃ duddhassa ca dadhissa ca, evaṃ eva<sup>1</sup> n'atthi ekakālasamavadhānaṃ hetussa ca paccayassa ca.

Ayaṃ hi saṃsāro sahetu sapaccayo nibbatto<sup>2</sup>. Vuttaṃ \* hi: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññānaṃ<sup>3</sup>. Evaṃ sabbo paṭiccasamuppādo. Iti avijjā avijjāya hetu, ayaṇisomanasikāro paccayo.

Purimikā avijjā pacchimikāya<sup>4</sup> avijjāya hetu.

Tattha purimikā avijjā avijjānusayo, pacchimikā<sup>4</sup> avijjā avijjāpariyutthānaṃ. Purimiko<sup>5</sup> avijjānusayo pacchimakassa<sup>6</sup> avijjāpariyutthānassa hetubhūto paribruhanāya biṇṇakuro viya samanantara hetutāya. Yaṃ pana yattha phalaṃ<sup>7</sup> nibbattati, idaṃ<sup>8</sup> tassa<sup>8</sup> parampara hetutāya<sup>9</sup> hetubhūtaṃ. Duvidho hi hetu: samanantara hetu parampara hetu<sup>10</sup> ca. Evaṃ avijjāya pi duvidho hetu: samanantara hetu parampara hetu ca.

Yathā vā pana thālakaṃ ca<sup>11</sup> vaṭṭi<sup>12</sup> ca<sup>11</sup> telaṃ ca<sup>13</sup> dipassa<sup>14</sup> paccayabhūtaṃ, na sabhāva hetu. Na hi sakkā thālakaṃ ca vaṭṭiṃ<sup>15</sup> ca telaṃ ca anaggikaṃ dipetaṃ dipassa<sup>16</sup> paccayabhūtaṃ. Dipo<sup>17</sup> viya sabhāvo hetu hoti.

Iti sabhāvo hetu, parabhāvo<sup>18</sup> paccayo, ajjhattiko hetu, bāhiro paccayo, janako hetu, pariggāhako paccayo, asādhāraṇo hetu, sādharmaṇo paccayo.

Avūpacchedattho santati-attho, nibbatti-attho phalattho<sup>19</sup>, \* paṭisandhi-attho punabbhavattho, sampalibodhattho pariyutthānattho, asamugghātattho anusayattho, asampativedhattho avijjattho, aparinnātattho viññāpassa biḷattho.

Yattha avūpacchedo tattha santati, yattha santati tattha

<sup>1</sup> evaṃ, B. S.; om. B.<sub>1</sub>. <sup>2</sup> nibbuto, S. <sup>3</sup> B.<sub>1</sub> adds la.

<sup>4</sup> makāya, B. <sup>5</sup> purimako, B.<sub>1</sub>. <sup>6</sup> makassa, B.<sub>1</sub>. S.

<sup>7</sup> balam, S. <sup>8</sup> imassa, B. <sup>9</sup> paramparamh<sup>o</sup>, B.<sub>1</sub>. S.

<sup>10</sup> etuṃ, S. <sup>11</sup> B.<sub>1</sub> adds paṭiṇ ca.

<sup>12</sup> vaṭṭiṃ, B.<sub>1</sub>; vaṭṭi, S. <sup>13</sup> B.<sub>1</sub> adds paṭicca.

<sup>14</sup> dipakassa, S.; pādipassa, B. B.<sub>1</sub>. <sup>15</sup> vaṭṭi, B.<sub>1</sub>; vaṭṭi, S.

<sup>16</sup> pad<sup>o</sup>, B. <sup>17</sup> padipo, B. <sup>18</sup> S. adds hetu. <sup>19</sup> bal<sup>o</sup>, S.

nibbatti, yattha nibbatti tattha phalam, yattha phalam tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo, yattha punabbhavo tattha palibodho, yattha palibodho tattha pariyutṭhānam, yattha pariyutṭhānam tattha asamugghāto, yattha asamugghāto tattha anusayo, yattha anusayo tattha asampāvedho, yattha asampāvedho tattha avijjā, yattha avijjā tattha sāsavaṃ viññāpaṃ apariññātaṃ, yattha sāsavaṃ viññāpaṃ apariññātaṃ tattha bijattho.

Silakkhandho samādhikkhandhassa paccayo, samādhikkhandho paññakkhandhassa<sup>1</sup> paccayo, paññakkhandho<sup>2</sup> vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñānadassanakkhandhassa paccayo.

Titthaññutā pitaññutāya paccayo, pitaññutā mattaññutāya paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuvīññāpaṃ.

Tattha cakkhu adhipateyyapaccayatāya<sup>3</sup> paccayo, rūpā ārammaṇapaccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Samkhārā viññāpassa paccayo sabhāvo hetu, viññāpaṃ<sup>4</sup> nāmarūpassa paccayo sabhāvo hetu, nāmarūpaṃ saḷāyatanaṃ paccayo sabhāvo hetu, saḷāyatanaṃ phassaṃ paccayo sabhāvo hetu, phasso vedanāya paccayo sabhāvo hetu, vedanā tanhāya paccayo sabhāvo hetu, tanhā upādānaṃ paccayo sabhāvo hetu, upādānaṃ bhavassa paccayo sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti jarāmarapaṃ paccayo sabhāvo hetu, jarāmarapaṃ sokassa paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkhaṃ domanassaṃ paccayo sabhāvo hetu, domanassaṃ upāyāsassa paccayo sabhāvo hetu.

Evam yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā Mahākaccāno<sup>4</sup>: —

Ye dhammā yaṃ dhammaṃ janayanti ti.

Niyutto parikkhāro-hāro.

<sup>1</sup> paññā°, B.

<sup>2</sup> ādhi°, B.

<sup>3</sup> S. omits this phrase.

<sup>4</sup> °kaccāyano, S.



§ 16. Samāropana-hāra.

Tattha katamo samāropano-hāro?

Ye dhammā yaṃ-mūlā | ye c'ekatthā pakāsītā muninā<sup>1</sup> ti.

Ekasmiṃ padaṭṭhāne yattakāni padaṭṭhānāni otaranti, sabbāni tāni samāropayitabbāni. Yathā āvatte<sup>2</sup> hāre bahu-kāni padaṭṭhānāni<sup>3</sup> otaranti<sup>4</sup>.

Tattha samāropanā catubbidhā: padaṭṭhānaṃ, vevacanaṃ, \* bhāvanā, pahānaṃ iti.

a) Tattha katamā padaṭṭhānena samāropanā?

*Sabbapāpass'<sup>5</sup> akaraṇaṃ kusalass'<sup>6</sup> ūpasampadā<sup>6</sup>*

*sacittapariyodapanaṃ etaṃ buddhāna sāsanaṃ ti* (Dhp. v. 183).

Tassa kiṃ padaṭṭhānaṃ?

Tiṇi sucaritāni: kāyasucaritaṃ, vacīsucaritaṃ, manosu-caritaṃ.

Idaṃ padaṭṭhānaṃ.

Tattha yaṃ kāyikaṃ ca vācasikaṃ ca sucaritaṃ, ayaṃ silakkhandho. Manosucarite yā anabhiññā abyāpādo ca, ayaṃ samādhikkhandho. Yā sammādiṭṭhi, ayaṃ pañña-kkhandho<sup>7</sup>.

Idaṃ padaṭṭhānaṃ.

Tattha silakkhandho ca<sup>8</sup> samādhikkhandho ca samatho, paññakkhandho<sup>7</sup> vipassanā.

Idaṃ padaṭṭhānaṃ.

Tattha samathassa phalaṃ<sup>9</sup> rāgavirāgā<sup>10</sup> cetovimutti<sup>10</sup>, vipassanāya phalaṃ<sup>9</sup> avijjāvirāgā paññāvimutti.

Idaṃ padaṭṭhānaṃ.

Vanam vanathassa padaṭṭhānaṃ, kiṃ ca vanam ko ca vanatho<sup>11</sup>?

Vanam nāma pañca kāmagaṇā, taṇhā vanatho<sup>12</sup>.

Idaṃ padaṭṭhānaṃ.

<sup>1</sup> om. B. S.

<sup>2</sup> āvatte, B.; bhāvatte, S.

<sup>3</sup> padaṭṭhāni, B. S.

<sup>4</sup> 'ti ti, B. B.

<sup>5</sup> 'passa, all MSS.

<sup>6</sup> 'lassa upa°, B. S.

<sup>7</sup> paññā°, B.

<sup>8</sup> om. S.

<sup>9</sup> balaṃ, S.

<sup>10</sup> 'virāga°, B.

<sup>11</sup> vanapatho, B.

<sup>12</sup> vanappato, B.

Vanam nāma nimittaggāho itthi ti vā puriso ti vā, vanatho nāma tesam tesam<sup>\*</sup> aṅgapaccaṅgānam anubyañ-janaggāho: aho cakkhum aho sotam aho ghānam aho jivhā aho kāyo iti.

Idam padatṭhānam.

Vanam nāma cha ajjhattikabāhirāni āyatanāni अपरिण्ण-  
तāni. Yam tadubhayam paṭicca uppajjati samyojanam,  
ayam vanatho.

Idam padatṭhānam.

Vanam nāma anusayo, vanatho nāma pariyutṭhānam.

Idam padatṭhānam.

Tenāha Bhagavā: —

*Chetvā vanaṃ ca vanathanā cā ti* (Dhp. v. 283 c).

Ayam padatṭhānena samāropanā.

b) Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekhaphalam, avijjāvirāgā paññā-  
vimutti asekhaphalam.

Idam vevacanam.

Rāgavirāgā<sup>\*</sup> cetovimutti anāgāmiphalam, avijjāvirāgā  
paññāvimutti aggaphalam arahattam.

Idam vevacanam.

Rāgavirāgā<sup>†</sup> cetovimutti kāmādhātusamatikkamanam,  
avijjāvirāgā paññāvimutti te-dhātukasamatikkamanam<sup>‡</sup>.

Idam vevacanam.

Paññīndriyam paññābalaṃ<sup>§</sup> adhipaññā sikkhā pañña-  
kkhandho<sup>¶</sup> dhammavicayasambojjhaṅgo upekkhāsamboj-  
jhaṅgo ñāpaṃ sammādiṭṭhi tirapā santirapā hiri vipassanā  
dhamme-ñāpaṃ (Cf. p. 54).

Sabbam idam vevacanam.

Ayam vevacanena samāropanā.

c) Tattha katamā bhāvanāya samāropanā?

Yathāha Bhagavā: —

*Tasmā ti ha tvaṃ bhikkhu kāye kāyānupassī viharāhi<sup>‡</sup>  
ātāpī sampajāno satimā vineyya loke abhiññhādomanassam*  
(Cf. p. 31).

<sup>\*</sup> om. S.    <sup>†</sup> virāga, B.; virāgo, B., S.    <sup>‡</sup> virāga°, S.

<sup>§</sup> dhātusam°, B.    <sup>¶</sup> phalam, B.,    <sup>¶</sup> paññā°, B.

<sup>‡</sup> viharāti, B.; viharati, S.

Ātāpī ti viriyindriyam. Sampajāno ti paññindriyam. Satimā ti satindriyam. Vineyya loke abhijjhādo-manassan ti samādhindriyam.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kārāṇena?

Ekalakkhaṇattā catunnam indriyānam.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhānā<sup>1</sup> bhāvanāpāripūriṃ gacchanti. Catūsu sammappa-dhānesu<sup>2</sup> bhāviyamānesu cattāro iddhipādā bhāvanāpāripūriṃ gacchanti. Catūsu iddhipādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūriṃ gacchanti. Evam sabbe.

Kena kārāṇena?

Sabbe hi bodhaṅgamā<sup>3</sup> dhammā<sup>4</sup> bodhipakkiyā niyyā-nikalakkhaṇena ekalakkhaṇā.

Te ekalakkhaṇattā bhāvanāpāripūriṃ gacchanti (Cf. p. 31).

Ayam bhāvanāya samāropanā.

d) Tattha katamā pahānena samāropanā?

Kāye kāyānupassī viharanto asubhe subhan ti vipallāsaṃ pajahati. Kabalikāro<sup>5</sup> c'assa āhāro pariññam gacchati. Kāmapādānena ca<sup>6</sup> anupādāno bhavati. Kāmayogena ca visamyutto bhavati<sup>7</sup>. Abhijjhakāyagandhena ca<sup>8</sup> vippayujjati. Kāmāsavena ca anāsavo bhavati. Kāmoghaṇ ca uttippo<sup>9</sup> bhavati. Rāgasallena ca visallo bhavati. Rūpupikā c'assa viññāṇaṭṭhiti<sup>10</sup> pariññam gacchati. Rūpadhātuyam<sup>11</sup> c'assa rāgo pahīno bhavati. Na ca<sup>12</sup> chandāgatim<sup>13</sup> gacchati.

Vedanāsu vedanānupassī viharanto dukkhe sukhan ti vipallāsaṃ pajahati. Phasso c'assa āhāro pariññam gacchati. Bhavupādānena ca anupādāno bhavati. Bhavayogena ca<sup>14</sup> visamyutto<sup>15</sup> bhavati. Byāpādakāyagandhena ca<sup>16</sup> vippayujjati. Bhavāsavena ca anāsavo bhavati. Bha-

<sup>1</sup> samapaṭṭh°, B.

<sup>2</sup> bojjh°, S.

<sup>3</sup> om. S.

<sup>4</sup> kabalimk°, S.

<sup>5</sup> om. B.

<sup>6</sup> hoti, B.

<sup>7</sup> om. B., S.

<sup>8</sup> uttippo, B., throughout.

<sup>9</sup> dhiti, B.

<sup>10</sup> tuyā, B.

<sup>11</sup> chandā āg°, B.; chandā āg°, S.

<sup>12</sup> vippayutto, B., S.



voghañ ca uttiṇṇo bhavati. Dosasallena ca visallo bhavati. Vedanupikā c'assa viññāpaṭṭhiti<sup>1</sup> pariññam gacchati. Vedanādhātuyam<sup>2</sup> c'assa rūgo pahino bhavati. Na ca<sup>3</sup> dosāgatiṃ<sup>4</sup> gacchati.

Citte cittānupassī viharanto anicce niccan ti vipallāsam pajahati. Viññānam c'assa āhāro pariññam gacchati. Ditṭhupādānena ca anupādāno bhavati. Ditṭhiyogena ca visamyutto<sup>5</sup> bhavati. Silabbataparāmāsakāyagandhena<sup>6</sup> ca vippayujjati. Ditṭhāsavena ca anāsavo bhavati. Ditṭhogañ ca uttiṇṇo bhavati. Mānasallena ca<sup>7</sup> visallo bhavati. Saññupikā c'assa viññāpaṭṭhiti<sup>7</sup> pariññam gacchati. Saññādhātuyam c'assa rūgo pahino bhavati. Na ca bhayāgatiṃ<sup>8</sup> gacchati.

Dhammesu dhammānupassī viharanto anattani<sup>9</sup> attā ti vipallāsam pajahati. Manosañcetanā c'assa āhāro pariññam gacchati. Attavādupādānena<sup>10</sup> ca anupādāno bhavati. Avijjāyogena ca visamyutto bhavati. Idam saccābhinivesakāyagandhena ca vippayujjati. Avijjāsavena ca anāsavo bhavati. Avijjogañ ca uttiṇṇo bhavati. Mohasallena ca visallo bhavati. Saṃkhārūpikā<sup>11</sup> c'assa viññāpaṭṭhiti pariññam gacchati. Saṃkhāradhātuyam<sup>12</sup> c'assa rūgo pahino bhavati. Na ca mohāgatiṃ<sup>13</sup> gacchati.

Ayam pahānena samāropanā.

Tenāha āyasmā Mahākaccāno<sup>14</sup>: —

Ye dhammā yaṃ-mūlā | ye c'<sup>15</sup> ekatthā<sup>15</sup> pakāsita muninā  
te samaropayitabbā<sup>16</sup> | esa samāropano hāro ti.

Niyutto samāropano-hāro.

Niṭṭhito ca hāravibhaṅgo.

<sup>1</sup> °ditṭhi ti, S.

<sup>2</sup> vedanāya, B.

<sup>3</sup> om. B.

<sup>4</sup> dosā āg°, B.; dosā ag°, S.

<sup>5</sup> vippayutto, B. S.

<sup>6</sup> parāmāsa°, S.

<sup>7</sup> °ditṭhi ti, B. S.

<sup>8</sup> bhayā ag°, B. S.

<sup>9</sup> anattaniye, B. S.

<sup>10</sup> attha°, B. B.

<sup>11</sup> °rupekkhā, B.

<sup>12</sup> °tuyā, B. S.

<sup>13</sup> mohā ag°, B. S.

<sup>14</sup> om. B. S.

<sup>15</sup> ca katthā, B.

<sup>16</sup> samā°, B. S.

B.

Hārasampāta.

\*

§ 1. Desanā-hārasampāta.

Soḷasa hārā paṭhamam | disalocanena<sup>1</sup> disā viloketvā  
saṃkhippiya añkusena hi | nayehi tihi<sup>2</sup> niddise<sup>3</sup> suttan ti  
vuttā.

Tassā niddeso kuhiṃ daṭṭhabbo?

Hārasampāte.

Tattha katamo desanā-hārasampāto?

*Arakkhitena cittena micchādiṭṭhihatena ca*  
*thinamiddhābhībhūtena vasaṃ Mārassa gacchatī ti* (Cf.  
Ud. p. 38).

Arakkhitena cittenā ti kiṃ desayati?

Pamādam. Tam Maccuno padam.

Micchādiṭṭhihatena cā ti micchādiṭṭhihatam nāma  
vuccati<sup>4</sup>, yadā anicce niccan ti passati.

So vipallāso. So pana vipallāso kiṃlakkaḥo?

Viparītagāhalakkaḥo vipallāso.

So kiṃ vipallāsayati?

Tayo dhamme: saññam, cittaṃ, diṭṭhiṃ iti.

\*

So kuhiṃ vipallāsayati?

Catūsu attabhāvavatthūsu.

Rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ  
attani vā rūpaṃ rūpasmiṃ vā attānaṃ. Evaṃ vedanaṃ<sup>5</sup>  
| pe<sup>6</sup> | saññam saṃkhāre viññāpaṃ attato samanupassati  
viññāpavantaṃ vā attānaṃ attani vā viññāpaṃ viññā-  
pasmiṃ vā attānaṃ.

Tattha rūpaṃ paṭhamam vipallāsavatthu<sup>7</sup>: asubhe subhan  
ti, vedanā dutiyaṃ vipallāsavatthu: dukkhe sukhan ti,  
saññā saṃkhārā ca tatiyaṃ vipallāsavatthu<sup>7</sup>: anattani attā  
ti, viññāpaṃ catuttham vipallāsavatthu<sup>8</sup>: anicce niccan ti.

<sup>1</sup> disā°, B. S. Com.

<sup>2</sup> tihi, B. S.

<sup>3</sup> niddese, all MSS. exc. Com.

<sup>4</sup> pavuccati, S.

<sup>5</sup> vedanā, S.

<sup>6</sup> pa, B.; la, B.

<sup>7</sup> vatthum, S.

<sup>8</sup> vatthum, B. S.

\* Dve dhammā cittassa saṃkilesā: taṇhā ca avijjā ca.

Taṇhānivutaṃ cittaṃ dvīhi vipallāsehi vipallāsiyati: asubhe subhan ti dukkhe sukhan ti. Diṭṭhinivutaṃ cittaṃ dvīhi vipallāsehi vipallāsiyati: anicce niccan ti anattani<sup>1</sup> attā ti.

Tattha yo diṭṭhivipallāso, so<sup>2</sup> atitaṃ rūpaṃ attato sam-anupassati, atitaṃ vedanaṃ | pe<sup>3</sup> | atitaṃ saññaṃ attito saṃkhāre atitaṃ viññāpaṃ attato samanupassati.

Tattha yo taṇhāvipallāso, so<sup>4</sup> anāgataṃ rūpaṃ abhinandati anāgataṃ vedanaṃ | pe<sup>5</sup> | anāgataṃ<sup>2</sup> saññaṃ anāgate<sup>2</sup> saṃkhāre anāgataṃ<sup>2</sup> viññāpaṃ abhinandati.

Dve dhammā cittassa upakkilesā: taṇhā ca avijjā ca.

Tāhi visujjhantaṃ cittaṃ visujjhati.

Tesaṃ avijjānīvaraṇānaṃ taṇhāsamyojanānaṃ pubbā<sup>6</sup> koṭi<sup>6</sup> na paññāyati. Sandhāvantānaṃ saṃsaranānaṃ sakiṃ nirayaṃ sakiṃ tiracchānayaṇiṃ sakiṃ pettivisayaṃ sakiṃ asurakāyaṃ sakiṃ deve sakiṃ manusse<sup>7</sup>.

Thinamiddhābhibhūtenā ti thināṃ nāma yā cittassa akallatā akammaniyatā, middhaṃ nāma yaṃ kāyassa lnattaṃ. Vasaṃ Mārassa gacchati ti kilesamārassa ca sattamārassa<sup>8</sup> ca vasaṃ gacchati.

So hi nivuto saṃsārābhimukho hoti.

Imāni Bhavagatā dve saccāni desitāni: dukkhaṃ samudayo ca.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ deseti dukkhassa pariññāya samudayassa pahānāya.

Yena ca pariñānāti yena ca pajahati, ayaṃ maggo. Yaṃ taṇhāya avijjāya<sup>9</sup> ca pahānaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Arakkhiteṇa cittenā ti.

Tenāhāyasmā Mahākaccāno<sup>10</sup>: —

Assādādinavatā ti.

Niyutto desanā-hārasampāto<sup>11</sup>.

<sup>1</sup> 'niye, S.    <sup>2</sup> om. S.    <sup>3</sup> pa, B.; la, B.    <sup>4</sup> om. B.

<sup>5</sup> pa, B.; la, B.; om. S.; B., continues: saṃkhāre vi<sup>o</sup> abhi<sup>o</sup>

<sup>6</sup> pubba<sup>o</sup>, B. B.    <sup>7</sup> manuse, B.    <sup>8</sup> satthu<sup>o</sup>, S.

<sup>9</sup> avijjā, B.    <sup>10</sup> om. B. S.    <sup>11</sup> hāro s<sup>o</sup>, S.



§ 2. Vicaya-hārasampāta.

Tattha katamo vicayo<sup>1</sup>-hārasampāto?

Tattha taṇhā duvidhā: kusalā pi akusalā pi.

Akusalā saṃsāragāmini, kusalā apacayagāmini pahāna-taṇhā.

Māno pi duvidho: kusalo pi<sup>2</sup> akusalo pi. Yaṃ mānaṃ nissāya mānaṃ pajahati, ayaṃ māno kusalo. Yo pana māno dukkhaṃ nibbattayati, ayaṃ māno akusalo.

Tattha yaṃ<sup>3</sup> nekkhamasitaṃ domanassaṃ kudassu<sup>4</sup> nā-māhaṃ<sup>5</sup> taṃ āyatanam sacchikatvā upasampajja viharissaṃ, yaṃ ariyā santaṃ<sup>6</sup> āyatanam sacchikatvā upasampajja viharanti<sup>7</sup> ti, tassa uppajjati pihā pihāpaccaya<sup>8</sup> doma-nassaṃ, ayaṃ taṇhā kusalā. Rāgavirāgā<sup>9</sup> cetovimutti<sup>10</sup>, tadā-rammaṇā kusalā. Avijjāvirāgā paññāvimutti.

Tassā ko pavicayo?

Aṭṭhamaggaṅgāni: sammāditṭhi sammāsaṃkappo sammā-vācū sammākammanto sammā-ājīvo sammāvāyāmo sammā-sati sammāsamādhi<sup>11</sup>.

So kattha daṭṭhabbo?

Catutthe jhāne pāramitāya. Catutthe hi jhāne aṭṭhaṅga-samannāgataṃ cittaṃ bhāvayati: parisuddhaṃ pariyodā-taṃ anaṅgaṇaṃ vigatūpakkilesaṃ mudu<sup>12</sup> kammaniyam ṭhitam<sup>13</sup> āneñjapattam<sup>14</sup>. So tattha aṭṭhavidhaṃ adhi-gacchati: cha-abhiññā dve ca visese. Taṃ cittaṃ yato parisuddhaṃ tato pariyodātaṃ, yato pariyodātaṃ tato anaṅgaṇaṃ<sup>15</sup>, yato anaṅgaṇaṃ<sup>16</sup> tato vigatūpakkilesaṃ, yato vigatūpakkilesaṃ tato mudu<sup>17</sup>, yato mudu<sup>18</sup> tato kammaniyam, yato kammaniyam tato ṭhitam<sup>19</sup>, yato ṭhitam<sup>20</sup> tato āneñjapattam<sup>21</sup>.

<sup>1</sup> vicaya, B.

<sup>2</sup> B, adds ca.

<sup>3</sup> om. S.

<sup>4</sup> kudāsu, B. B.; kudāssu, Com.

<sup>5</sup> nāma taṃ, S.

<sup>6</sup> sannam, B.

<sup>7</sup> °ti (without ti), B.

<sup>8</sup> piha°, B.

<sup>9</sup> °virāga°, S.

<sup>10</sup> °dhi ti, S.

<sup>11</sup> mudum, B.

<sup>12</sup> dhitam, B.

<sup>13</sup> ānañja°, S.; ānañca°, B.

<sup>14</sup> °nam, S.

<sup>15</sup> mudum, S.

<sup>16</sup> nitṭhitam, S.

<sup>17</sup> ānañja°, S.; ānañca°, B.

Tattha añgaṇā<sup>1</sup> ca upakkilesā ca, tadubhayam taṇhā-pakkho, yā ca iñjanā yā ca cittassa atṭhiti<sup>2</sup>, ayam diṭṭhi-pakkho.

Cattāri indriyāni: dukkhindriyam domanassindriyam sukhindriyam somanassindriyaṃ ca catutthajjhāne nirujjhanti. Tassa upekkhindriyam avasiṭṭham bhavati. So uparimam samāpattim santato manasikaroti. Tassa upari-  
\* mam samāpattim santato manasikaroto catutthajjhāne olārikā<sup>3</sup> saññā saṇṭhahati<sup>4</sup> ukkaṇṭhā ca paṭighasaññā. So sabbaso rūpasaññānam samatikkamā paṭighasaññānam atthaṅgamā<sup>5</sup> nānattasaññānam amanasikārā anantam āka-sam iti ākāsañācāyatana samāpattim sacchikatvā upasam-pajja viharati. Abhiññābhinihāro rūpasaññāvokāro. Nā-nattasaññā samatikkamati paṭighasaññā c'assa abbhattham gacchati.

Evam samādhi. Tassa samāhitassa obhāso antaradhāyati dassanaṃ ca rūpanam.

So samādhi chalaṅgasamannāgato paccavekkhitabbo: anabhiññāsahagatam me mānasam sabbaloke, abyāpannam me cittam sabbasattesu, āraddham me viriyam pagga-hitam, passaddho me kāyo asāraddho, samāhitam me cittam avikkhittam, upatṭhitā me sati<sup>6</sup> asaṃmutṭhā<sup>7</sup>.

Tattha yaṃ ca anabhiññāsahagatam mānasam sabbaloke yaṃ ca abyāpannam cittam sabbasattesu yaṃ ca āraddham viriyam pagga-hitam yaṃ ca samāhitam cittam avikkhittam ayam samatho, yo passaddho kāyo asāraddho ayam sam-ādhiparikkhāro, yā upatṭhitā sati asaṃmutṭhā<sup>8</sup> ayam vipassanā.

\* So samādhi pañcavidhena<sup>9</sup> veditabbo.

Ayam samādhi paccuppannasukho ti. Iti 'ssa paccattam eva nānadassanam paccupatṭhitam bhavati<sup>10</sup>. Ayam samādhi āyatisukhavipāko ti. Iti 'ssa paccattam eva nānadassanam<sup>11</sup> paccupatṭhitam bhavati. Ayam samādhi ariyo nirāmiso ti. Iti

<sup>1</sup> 'nā, S. <sup>2</sup> atṭhiti, B.

<sup>3</sup> olārika°, B.; olāri, S.

<sup>4</sup> saṇṭhāti, B.

<sup>5</sup> atthag°, S.

<sup>6</sup> B. adds hoti.

<sup>7</sup> asaṃmutṭhā, B.; S.

<sup>8</sup> asamu°, B.; appamutṭhā, S.

<sup>9</sup> vividhena, B.

<sup>10</sup> om. S.

<sup>11</sup> viññāṇa°, S.

'ssa paccattam eva nāpadassanam paccupatthitam bhavati. Ayam samādhi akāpurisasevito ti. Iti 'ssa paccattam eva nāpadassanam paccupatthitam bhavati. Ayam samādhi santo c'eva paṇito ca paṭipassaddhiladdho<sup>1</sup> ca<sup>2</sup> ekodibhāvādhigato ca<sup>3</sup> na sasamkhāraniggayha<sup>4</sup>-vārivāṇato<sup>5</sup> cā ti. \* Iti 'ssa paccattam eva nāpadassanam paccupatthitam bhavati. Tam kho paṇi<sup>6</sup> imam<sup>7</sup> samādhim sato samāpajjāmi sato vuṭṭhahāmi ti. Iti 'ssa paccattam eva nāpadassanam paccupatthitam bhavati.

Tattha yo ca samādhi paccuppannasukho<sup>8</sup> yo ca samādhi āyatisukhavipāko ayam samatho, yo ca samādhi ariyo nirāmiso yo ca samādhi akāpurisasevito<sup>9</sup> yo ca samādhi santo c'eva paṇito ca paṭipassaddhiladdho ca ekodibhāvādhigato ca na sasamkhāraniggayha<sup>10</sup>-vārivāṇato ca<sup>11</sup> yaṁ cāham tam kho paṇi<sup>12</sup> imam<sup>13</sup> samādhim sato samāpajjāmi sato vuṭṭhahāmi ti ayam vipassanā.

So samādhi pañcavidhena veditabbo: piṭipharanā<sup>14</sup>, \* sukhapharanā<sup>15</sup>, cetopharanā<sup>16</sup>, ālokapharanā<sup>17</sup>, paccavekkhanānimittam.

Tattha yo ca piṭipharano yo ca sukhapharano yo ca cetopharano ayam samatho, yo ca ālokapharano yaṁ ca paccavekkhanānimittam ayam vipassanā.

Dasa kasināyatanāni: paṭhavīkasinam, āpokasinam, tejo- \* kasinam, vāyokasinam, nilākasinam, pitākasinam, lohītakasinam, odātakasinam, ākāśakasinam, viññāṇakasinam.

Tattha yaṁ ca paṭhavīkasinam yaṁ ca āpokasinam, evam sabbam, yaṁ ca odātakasinam, imāni aṭṭha kasināni samatho, yaṁ ca ākāśakasinam yaṁ ca viññāṇakasinam, ayam vipassanā.

Evam sabbo ariyo<sup>18</sup> maggo<sup>19</sup>.

Yena yena ākārena vutto, tena tena samathavipassanena \* yojayitabbo<sup>20</sup>.

<sup>1</sup> °passaddha°, B. B. <sup>2</sup> om. B.

<sup>3</sup> saṅkhāra°, B.; ca samkh°, S. <sup>4</sup> °to, B. S.

<sup>5</sup> paṇitam, B. <sup>6</sup> sampanna°, S.

<sup>7</sup> S. continues: pe | yaṁ cāham. <sup>8</sup> saṅkhāra°, B.

<sup>9</sup> ariya°, B. <sup>10</sup> °hitabbo, B.



Te<sup>1</sup> tīhi<sup>2</sup> dhammehi saṃgahitā: aniccataṃ, dukkhatāya, anattatāya.

\* So samathavipassanaṃ bhāvayamāno tīpi vimokkhamukhāni bhāvayati, tīpi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

\* Rāgacarito puggalo animittena vimokkhamukhena niyyāti<sup>3</sup>, adhiccittasikkhāya sikkhanto lobhaṃ akusalamūlaṃ pajahanto sukhavedaniyaṃ<sup>4</sup> phassaṃ anupagacchanto sukhaṃ vedanaṃ pariṇānanto rāgamalaṃ pavāhanto rāgarajaṃ nidhunanto rāgaviṣaṃ vanto<sup>5</sup> rāgaggaṃ nibbāpento rāgasallaṃ uppāpento<sup>6</sup> rāgajataṃ vijāpento<sup>7</sup>.

Dosaacarito puggalo appanīhitena vimokkhamukhena niyyāti<sup>8</sup>, adhisīlasikkhāya sikkhanto dosaṃ akusalamūlaṃ pajahanto dukkhavedaniyaṃ phassaṃ anupagacchanto dukkhavedanaṃ pariṇānanto dosamalaṃ pavāhanto<sup>9</sup> dosarajaṃ nidhunanto dosaviṣaṃ vanto<sup>10</sup> dosaggaṃ nibbāpento dosasallaṃ uppāpento<sup>11</sup> dosajataṃ vijāpento<sup>12</sup>.

Mohacarito puggalo suññatavimokkhamukhena niyyāti<sup>13</sup>, adhipaññāsikkhāya sikkhanto mohaṃ akusalamūlaṃ pajahanto<sup>14</sup> adukkhamasukhavedaniyaṃ<sup>15</sup> phassaṃ anupagacchanto adukkhamasukhaṃ vedanaṃ pariṇānanto mohamalaṃ pavāhanto<sup>16</sup> moharajaṃ nidhunanto mohaviṣaṃ vanto<sup>17</sup> mohaggaṃ nibbāpento mohasallaṃ uppāpento<sup>18</sup> mohajataṃ vijāpento<sup>19</sup>.

\* Tattha suññatavimokkhamukhaṃ<sup>20</sup> paññakkhandho<sup>21</sup>, animittavimokkhamukhaṃ samādhikkhandho, appanīhita-vimokkhamukhaṃ silakkhandho.

So tīpi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

<sup>1</sup> tehi tehi, B.; tehi ca, S. <sup>2</sup> niyyāti, B.

<sup>3</sup> sukhaṃ vedaniyaṃ, S. <sup>4</sup> vanto, B.

<sup>5</sup> ovento, S. <sup>6</sup> jāpento, B. <sup>7</sup> ovento, B.

<sup>8</sup> vanto, B. S. <sup>9</sup> ovento, B. S. <sup>10</sup> vija°, B.

<sup>11</sup> asukhaṃ ve°, B. <sup>12</sup> vanto, B. B.

<sup>13</sup> suññata-avi°, S. <sup>14</sup> paññā°, B.

Tattha yā ca<sup>1</sup> sammāvācā yo ca sammākammanto yo ca sammā-ājivo ayaṃ silakkhandho, yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ayaṃ samādhikkhandho, yā ca sammādiṭṭhi yo ca sammāsankappo ayaṃ paññakkhandho<sup>2</sup>.

Tattha<sup>3</sup> silakkhandho ca samādhikkhandho ca samatho, \* paññakkhandho<sup>2</sup> vipassanā.

Yo samathavipassanam bhāveti, tassa dve bhavaṅgāni bhāvanam gacchanti: kāyo cittaṃ ca, bhavanirodhagāminī paṭipadā dve padāni: sīlam samādhi ca.

So hoti bhikkhu bhāvitakāyo bhāvitasilo bhāvitacitto bhāvitapañño.

Kāye bhāviyamāne dve dhammā bhāvanam gacchanti: sammākammanto sammāvāyāmo ca, sīle bhāviyamāne dve dhammā bhāvanam gacchanti: sammāvācā sammā-ājivo ca<sup>4</sup>, citte bhāviyamāne dve dhammā bhāvanam gacchanti: sammāsati sammāsamādhi ca, paññāya bhāviyamānāya dve dhammā bhāvanam gacchanti: sammādiṭṭhi sammāsankappo ca.

Tattha yo ca sammākammanto yo ca<sup>1</sup> sammāvāyāmo siyā kāyiko siyā cetasiko.

Tattha yo kāyasamgaho so kāye bhāvite bhāvanam gacchati, yo cittasamgaho so citte bhāvite bhāvanam gacchati.

So<sup>5</sup> samathavipassanam bhāvayanto pañcavidham adhi-gaṃam adhigacchati<sup>6</sup>: khippādhigamo ca hoti vimuttādhigamo ca hoti mahādhigamo<sup>7</sup> ca hoti vipulādhigamo ca hoti anavasesādhigamo ca hoti.

Tattha samathena khippādhigamo ca<sup>8</sup> mahādhigamo<sup>7</sup> ca vipulādhigamo ca hoti, vipassanāya vimuttādhigamo ca anavasesādhigamo ca hoti.

Tattha yo desayati, so dasabalasamannāgato Satthā \* ovādena sāvake na viṣamvādayati. So tividham: idaṃ

<sup>1</sup> om. S. <sup>2</sup> paññā°, B.

<sup>3</sup> from tattha to paññakkhandho is missing in S.

<sup>4</sup> vā, B. <sup>5</sup> yo, S. <sup>6</sup> gacchati, B.

<sup>7</sup> samādhigamo, B. <sup>8</sup> om. B.

karotha, iminā upāyena karotha, idaṃ vo kurumānaṃ hitāya sukhāya bhavissati.

1. So tathā ovaḍito tathānusiṭṭho tathā karonto tathā paṭipajjanto taṃ bhūmiṃ na pāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandhaṃ aparipūrayanto taṃ bhūmiṃ anupāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandhaṃ paripūrayanto<sup>1</sup> taṃ<sup>2</sup> bhūmiṃ anupāpuṇissati ti ṭhānaṃ etaṃ vijjati. Sammāsambuddha te<sup>3</sup> sato<sup>3</sup> ime dhammā anabhisambuddhā ti n'etaṃ ṭhānaṃ vijjati. Sabbāsavaparikkhīna te<sup>3</sup> sato<sup>3</sup> ime āsavā aparikkhīnā ti n'etaṃ ṭhānaṃ vijjati. Yassa te atthāya dhammo desito so na niyyāti<sup>4</sup> takkarassa sammādukkhakkhayāyā ti n'etaṃ ṭhānaṃ vijjati. Sāvako kho pana te dhammānudhammapaṭipanno sāmīcipaṭipanno anudhammacārī so pubbena aparaṃ ulāraṃ visesādhigamaṃ<sup>5</sup> na sacchikarissati ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā antarāyikā te paṭisevato<sup>6</sup> nālaṃ antarāyāyā<sup>7</sup> ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā aniyānikā<sup>8</sup> te niyyanti<sup>9</sup> takkarassa sammādukkhakkhayāyā<sup>10</sup> ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā niyyānikā te niyyanti<sup>9</sup> takkarassa sammādukkhakkhayāyā<sup>10</sup> ti ṭhānaṃ etaṃ vijjati. Sāvako kho pana te sa-upādiseso anupādisesaṃ nibbānadhātum anupāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. Ditṭhisampanno<sup>11</sup> \* mātaraṃ jivitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano mātaraṃ jivitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti ṭhānaṃ etaṃ vijjati. Evaṃ pitaraṃ, arahantaṃ, bhikkhū. Ditṭhisampanno puggalo saṃghaṃ<sup>12</sup> bhindeyya saṃghe vā saṃgharājim janyeyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano

<sup>1</sup> pūray°, S.

<sup>2</sup> om. S.

<sup>3</sup> desato, S.

<sup>4</sup> niyāti, S.

<sup>5</sup> °gamanam, B.

<sup>6</sup> °sevanato, B.

<sup>7</sup> antarāyā, B. S.

<sup>8</sup> aniyā°, S.

<sup>9</sup> niyyanti, S.

<sup>10</sup> °kkhayā, S.

<sup>11</sup> For the following sections, see A. I, p. 27 sqq.; and for the doctrine of the ten Forces (balās), see M. I, p. 69 sqq.

<sup>12</sup> B. adds vā.



samgham<sup>1</sup> bhindeyya samghe vā samgharājim janeyyā ti  
 thānam etaṃ vijjati. Diṭṭhisampanno Tathāgatassa duṭṭha-  
 citto lohitam uppādeyya, parinibbutassa vā Tathāgatassa  
 duṭṭhacitto thūpaṃ bhindeyyā ti n'etaṃ thānam vijjati.  
 Puthujjano Tathāgatassa duṭṭhacitto lohitam uppādeyya  
 parinibbutassa vā<sup>2</sup> Tathāgatassa duṭṭhacitto thūpaṃ bhin-  
 deyyā ti thānam etaṃ vijjati. Diṭṭhisampanno aññaṃ  
 Satthāraṃ apadiseyya api jivitaheṭū ti n'etaṃ thānam  
 vijjati. Puthujjano aññaṃ Satthāraṃ apadiseyyā ti<sup>3</sup> thā-  
 nam etaṃ vijjati. Diṭṭhisampanno ito bahiddhā aññaṃ  
 dakkhiṇeyyaṃ pariyeṣeyyā ti n'etaṃ thānam vijjati. Puthuj-  
 jano ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeṣeyyā ti  
 thānam etaṃ vijjati. Diṭṭhisampanno kutūhalamaṅgalena \*  
 suddhiṃ pacceyyā ti n'etaṃ thānam vijjati. Puthujjano  
 kutūhalamaṅgalena suddhiṃ pacceyyā ti thānam etaṃ  
 vijjati. Itthi rājā cakkavatti siyā ti n'etaṃ thānam vijjati.  
 Puriso rājā cakkavatti siyā ti thānam etaṃ vijjati. Itthi  
 Sakko devānam indo siyā ti n'etaṃ thānam vijjati. Puriso  
 Sakko devānam indo siyā ti thānam etaṃ vijjati. Itthi  
 Māro pāpimā siyā ti n'etaṃ thānam vijjati. Puriso Māro  
 pāpimā siyā ti thānam etaṃ vijjati. Itthi Mahābrahmā  
 siyā ti n'etaṃ thānam vijjati. Puriso Mahābrahmā siyā \*  
 ti thānam etaṃ vijjati. Itthi Tathāgato araham sammā-  
 sambuddho<sup>4</sup> siyā ti n'etaṃ thānam vijjati. Puriso Tathā-  
 gato araham sammāsambuddho siyā ti thānam etaṃ vijjati.  
 Dve Tathāgatā arahanto sambuddhā apubbaṃ acarimaṃ  
 ekissā lokadhātuyā uppajjeyyū<sup>5</sup> dhammaṃ vā deseyyūn  
 ti n'etaṃ thānam vijjati. Eko 'va Tathāgato araham  
 sammāsambuddho ekissā lokadhātuyā uppajjissati<sup>5</sup> dham-  
 maṃ vā<sup>5</sup> desissati ti thānam etaṃ vijjati. Tippaṃ ducca-  
 ritānaṃ iṭṭho kanto piyo manāpo vipāko bhavissati ti  
 n'etaṃ thānam vijjati. Tippaṃ duccaritānaṃ anīṭṭho  
 akanto apiyo amanāpo vipāko bhavissati ti thānam etaṃ

<sup>1</sup> B<sub>1</sub> adds vā.      <sup>2</sup> om. B<sub>1</sub>.      <sup>3</sup> S. adds jivitaheṭū ti.

<sup>4</sup> S. continues: ekissā lokadhātuyā uppajjissati dhammaṃ  
 desissati ti th<sup>o</sup> etaṃ vi<sup>o</sup> and so on.

<sup>5</sup> om. B<sub>1</sub>. S.

vijjati. Tinnam<sup>1</sup> sucaritānam anitt<sup>2</sup>ho akanto apiyo amanāpo vipāko bhavissati ti n'etam thānam vijjati. Tinnam sucaritānam ittho kanto piyo manāpo vipāko bhavissati ti thānam etam vijjati<sup>3</sup>. Aññataro samaño vā brāhmaṇo vā kuhako lapako nemittako kuhanalapananemittakattam pubbaṅgamam katvā pañca nivarane appahāya cetaso upakkilese paññāya dubbalikarane catūsu satipatthānesu anupatthitasati viharanto satta bojjhaṅge abhāvayitvā anuttaram sammāsambodhim abhisambujjhissati ti n'etam thānam vijjati. Aññataro samaño vā brāhmaṇo vā sabbadosāpagato pañca nivarane pahāya cetaso upakkilese paññāya dubbalikarane catūsu satipatthānesu upatthitasati viharanto satta bojjhaṅge bhāvayitvā anuttaram sammāsambodhim abhisambujjhissati ti thānam etam vijjati.

\* Yam ettha nānam hetuso thānaso anodhiso<sup>4</sup>, idam vuccati thānathāna-nānam paṭhamam Tathāgatabalam iti.

2. Thānathānagatā sabbe khayadhammā vayadhammā virāgadhammā nirodhadhammā, keci saggūpagā keci apāyūpagā keci nibbānūpagā. Evaṃ Bhagavā āha: —

*Sabbe sattā marissantī, maraṇam tam hi jīvitam  
yathākammam gamissantī puññapāpaphalūpagā  
nirayaṃ pāpakammantū puññakammā ca suggatim<sup>5</sup>*

(S. I, p. 97).

*Apāre ca maggaṃ bhāvetvā<sup>6</sup> parinibbanti anāsavā ti.*

Sabbe sattā ti ariyā ca anariyā ca, sakkāyapariyāpannā ca sakkāyavittivattā ca. Marissantī ti dvihi maraṇehi: dandhamaraṇena<sup>7</sup> ca adandhamaraṇena<sup>8</sup> ca<sup>9</sup>. Sakkāyapariyāpannānam adandhamaraṇam, sakkāyavittivattānam dandhamaraṇam. Maraṇam tam hi jīvitam ti khayā āyussa indriyānam uparodhā jīvitapariyānto maraṇapariyānto. Yathākammam gamissantī ti kammasa katā. Puññapāpaphalūpagā ti kammānam phaladassāvitā ca avippavāso ca. Nirayaṃ pāpakammantū ti apuññasamkhārā. Puññakammā ca suggatin<sup>7</sup> ti

<sup>1-2</sup> missing in B.

<sup>4</sup> bhāvitvā, B.

<sup>7</sup> suga°, all MSS.

<sup>2</sup> anādiso, S.

<sup>5</sup> °caraṇena, S.

<sup>3</sup> sug°, B. B.

<sup>6</sup> om. S.

puññasamkhārā sugatīm gamissanti. Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti sabbasamkhārānaṃ samatikkamanam. Tenāha Bhagavā: — Sabbe | pe<sup>1</sup> | anāsavā ti.

Sabbe sattā marissanti, maraṇam tam hi jivitam yathākammam gamissanti puññapāpaphalūpagā.

Nirayam pāpakammantā ti āgāhā<sup>2</sup> ca nijjhāmā ca paṭipadā.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti majjhimā paṭipadā.

Sabbe sattā marissanti, maraṇam tam hi jivitam yathākammam gamissanti puññapāpaphalūpagā.

Nirayam pāpakammantā ti ayam samkilesa. Evaṃ saṃsāram nibbattayati<sup>3</sup>. Sabbe sattā marissanti | pe<sup>4</sup> | nirayam pāpakammantā ti ime tayo vaṭṭā: dukkhavatto, kammavatto, kilesavatto<sup>5</sup>. Apare ca maggaṃ bhāvetvā<sup>6</sup> parinibbanti anāsavā ti<sup>7</sup> tiṇṇam vaṭṭānaṃ vivaṭṭanā. Sabbe sattā marissanti | pe<sup>7</sup> | nirayam pāpakammantā ti ādinavo. Puññakammā ca suggatin<sup>8</sup> ti assādo. Apare ca maggaṃ bhāvetvā<sup>6</sup> parinibbanti anāsavā ti nissaraṇam. Sabbe sattā marissanti | pe<sup>4</sup> | nirayam pāpakammantā ti hetu ca phalaṇ ca. Pañcakkhandhā<sup>9</sup> phalam, taṇhā hetu. Apare ca maggaṃ bhāvetvā<sup>6</sup> parinibbanti anāsavā ti maggo ca phalaṇ ca. Sabbe sattā marissanti | pe<sup>10</sup> | nirayam pāpakammantā ti ayam samkilesa. So<sup>5</sup> samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccharitasamkilesa ti.

Tattha taṇhāsamkilesa tihi taṇhāhi niddisitaḥ<sup>11</sup>: kāmataṇhāya, bhavataṇhāya, vibhavataṇhāya. Yena yena vā pana vatthunā ajjosito, tena ten<sup>7</sup> eva niddisitaḥ. Tassā vitthāro: chattimsāya taṇhāya jāliniyā vicaritāni.

Tattha diṭṭhisamkilesa uccheda-sassatena niddisitaḥ. Yena yena vā pana vatthunā diṭṭhivasena abhinivisati

<sup>1</sup> pa, B. B. <sup>2</sup> ag<sup>o</sup>, B.

<sup>3</sup> <sup>o</sup>ttiyati, B. S. <sup>4</sup> pa, B.; om. B.

<sup>5</sup> om. S. <sup>6</sup> <sup>o</sup>vitvā, B.

<sup>7</sup> pa, B.; om. B. S. <sup>8</sup> suga<sup>o</sup>, all MSS.

<sup>9</sup> khandhā, B. <sup>10</sup> B. in full; om. B.

<sup>11</sup> niddissī<sup>o</sup>, B.



'idam eva saccam, mogham aññan' ti, tena ten' eva niddi-sitabbo. Tassā vitthāro: dvāsaṭṭhi ditṭhigatāni<sup>1</sup>.

Tattha duccharitasamkilesa cetanācetasikakammena niddi-sitabbo<sup>2</sup>, tihi duccharitehi: kāyaduccharitena, vacīduccaritena, manoduccharitena. Tassa vitthāro: dasa akusalakamma-pathā<sup>3</sup>.

Apare ca maggam bhāvetvā parinibbanti anāsavā ti idaṃ vodānam. Tayidaṃ vodānam tividham: taṇhāsamkilesa samathena visujjhati, so samatho samādhikkhandho, ditṭhisamkilesa vipassanāya visujjhati<sup>4</sup>, sā vipassanā paññakkhandho<sup>5</sup>, duccharitasamkilesa sucaritena visujjhati, taṃ sucaritaṃ silakkhandho.

Sabbe sattā marissanti, maraṇam taṃ hi jīvitam yathakammaṃ gamissanti puññapāpaphalūpagā nirayaṃ pāpakammantā ti apuññapaṭipadā.

Puññakammā ca suggatin<sup>6</sup> ti puññapaṭipadā.

Apare ca maggam bhāvetvā parinibbanti anāsavā ti puññapāpasamatikkamapaṭipadā.

Tattha yā ca puññapaṭipadā yā ca apuññapaṭipadā, ayaṃ ekā paṭipadā sabbatthagāmini, ekā apāyesu ekā devesu. Yā ca puññapāpasamatikkamapaṭipadā, ayaṃ \* tattha<sup>7</sup>-tattha<sup>7</sup>-gāminipaṭipadā.

Tayo rāsi: micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi.

Tattha yo ca micchattaniyato rāsi yo ca sammattaniyato rāsi ekā paṭipadā: tattha<sup>8</sup>-tattha<sup>8</sup>-gāmini. Tattha<sup>9</sup> yo aniyato rāsi, ayaṃ sabbatthagāminipaṭipadā.

Kena kāraṇena?

Paccayaṃ labhanto niraye upapajjeyya, paccayaṃ labhanto tiracchānayanonisu upapajjeyya, paccayaṃ labhanto

<sup>1</sup> °gatā ti, B.

<sup>2</sup> niddissi°, B.

<sup>3</sup> kusala°, S.

<sup>4</sup> °ti ti, S.

<sup>5</sup> paññā°, B.

<sup>6</sup> suga°, all MSS.

<sup>7</sup> tathattha, B.; tatthatta, S.; tatthatattha, B., Com.

<sup>8</sup> tathattha, B.; tatthatta, B., S.

<sup>9</sup> ettha, B.; tatthatta, S.

pettivisayesu upapajjeyya, paccayam labhanto asuresu upapajjeyya, paccayam labhanto devesu upapajjeyya, paccayam labhanto manusseṣu upapajjeyya, paccayam labhanto parinibbāyeyya. Tasmāyam<sup>1</sup> sabbatthagāminipaṭipadā.

Yam ettha nāṇaṃ hetuso tñānaso anodhiso<sup>2</sup>, idaṃ vuccati sabbatthagāminipaṭipadā-nāṇaṃ dutiyaṃ Tathāgatabalaṃ iti.

3. Sabbatthagāminipaṭipadā anekadhātu-loko. Tattha<sup>3</sup>-tattha<sup>3</sup>-gāminipaṭipadā nānādhātu-loko.

Tattha katamo anekadhātu-loko?

Cakkhuhātu rūpadhātu cakkhuviññāpadhātu, sotadhātu saddadhātu sotaviññāpadhātu, ghānadhātu gandhadhātu ghānaviññāpadhātu, jivhādhātu rasadhātu jivhāviññāpadhātu, kāyadhātu phoṭṭhabbhadhātu kāyaviññāpadhātu, manodhātu dhammadhātu manoviññāpadhātu, paṭhavīdhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu viññāpadhātu, kāmādhātu byāpādhātu vihiṃsādhātu, nekkhammadhātu<sup>4</sup> abyāpādhātu avihiṃsādhātu, dukkhadhātu domanassadhātu avijjadhātu, sukhadhātu somanassadhātu upekkhādhātu, rūpadhātu arūpadhātu, nirodhadhātu saṃkhārādhātu nibbānadhātu: ayaṃ anekadhātu-loko.

Tattha katamo nānādhātu-loko?

Aññā cakkhuhātu aññā rūpadhātu aññā cakkhuviññāpadhātu<sup>5</sup>. Evaṃ sabbā<sup>6</sup>. Aññā nibbānadhātu.

Yam ettha nāṇaṃ hetuso tñānaso<sup>7</sup> anodhiso, idaṃ vuccati anekadhātu-nānādhātu-nāṇaṃ tatiyaṃ Tathāgatabalaṃ iti.

4. Anekadhātu<sup>8</sup>-nānādhātu kassa lokassa?

Yam yad eva dhātum sattā adhimuccanti, tam tad eva adhiṭṭhahanti abhinivisanti<sup>9</sup>, keci rūpadhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā keci itthādhimuttā keci purisādhimuttā keci cāgādhimuttā keci hinā-

<sup>1</sup> tasmā ayaṃ, B.

<sup>2</sup> °diso, B.

<sup>3</sup> tathattha, B. S.

<sup>4</sup> nekkhama<sup>o</sup>, B. Com.

<sup>5</sup> B, adds pa.

<sup>6</sup> sabbāni, B.; sabbāṃ, S.

<sup>7</sup> om. B, S.

<sup>8</sup> evaṃ anekā<sup>o</sup>, B, S.

<sup>9</sup> °vesanti, B.; °vissanti, S.

dhimuttā keci paṇitādhimuttā keci devādhimuttā keci manussādhimuttā keci nibbānādhimuttā.

Yam ettha nāṇaṃ hetuso tñānaso<sup>1</sup> anodhiso 'ayam veneyyo ayam na<sup>2</sup> veneyyo<sup>2</sup> ayam saggaḡāmi ayam dugga-tigāmi' ti, idaṃ vuccati sattānaṃ nānādhimuttikata-nāṇaṃ catutthaṃ Tathāgatabalaṃ iti.

5. Te yathādhimuttā ca bhavanti?

Taṃ taṃ kammaśamādānaṃ samādiyanti, te chabbidhaṃ kammaṃ samādiyanti: keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viriyavasena, keci paññāvasena.

Taṃ vibhajamānaṃ<sup>3</sup> duvidhaṃ: saṃsāragāmi<sup>4</sup> ca<sup>5</sup> nibbānagāmi<sup>4</sup> ca.

\* Tattha yaṃ lobhavasena dosavasena mohavasena ca<sup>7</sup> kammaṃ karoti, idaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ. Tattha yaṃ saddhāvasena viriyavasena<sup>5</sup> ca<sup>6</sup> kammaṃ karoti, idaṃ kammaṃ sukkaṃ sukkavipākaṃ. Tattha yaṃ lobhavasena<sup>7</sup> dosavasena ca<sup>8</sup> mohavasena<sup>9</sup> saddhāvasena ca<sup>10</sup> kammaṃ karoti, idaṃ kammaṃ kaṇhasukkaṃ kaṇhasukhavipākaṃ. Tattha yaṃ viriyavasena paññāvasena ca kammaṃ karoti, idaṃ kammaṃ akaṇhaṃ asukkaṃ akaṇhasukhavipākaṃ<sup>11</sup> kammuttamaṃ kammaseṭṭhaṃ kammakkhayaṃ samvattati (Cf. M. I, p. 389 sqq.).

Cattāri kammaśamādānāni: atthi kammaśamādānaṃ paccuppannasukhaṃ āyatiṃ<sup>12</sup> ca<sup>13</sup> dukkhavipākaṃ, atthi kammaśamādānaṃ paccuppannadukhaṃ āyatiṃ<sup>12</sup> ca<sup>13</sup> sukhavipākaṃ, atthi kammaśamādānaṃ paccuppannadukhaṃ c'eva āyatiṃ<sup>12</sup> ca dukkhavipākaṃ, atthi kammaśamādānaṃ paccuppannasukhaṃ c'eva āyatiṃ<sup>12</sup> ca sukhavipākaṃ, yaṃ evaṃ jātiyakam kammaśamādānaṃ.

Iminā puggalena akusalakammaśamādānaṃ upacitaṃ  
\* avipakkaṃ vipākāya paccupaṭṭhitaṃ, na ca bhabbo abhinibbidhāgantun<sup>14</sup> ti.

<sup>1</sup> om. B., S. <sup>2</sup> aven°, B., <sup>3</sup> vibhajja°, S.; visajja°, B. B.

<sup>4</sup> °gāmini, B. B., <sup>5</sup> om. B.; B., S. add paññāvasena.

<sup>6</sup> om. B. Com.; S. puts ca before paññā° <sup>7</sup> S. adds ca.

<sup>8</sup> om. B. B., <sup>9</sup> B., S. add ca.

<sup>10</sup> B., S. add viriyavasena ca. <sup>11</sup> S. inserts kammaṃ.

<sup>12</sup> °ti, B. S. <sup>13</sup> om. B. S. <sup>14</sup> °dā°, all MSS. exc. Com.



Taṃ Bhagavā na ovadati, yathā Devadattam Kokālikam \*  
Sunakkhattam Licchaviputtam, ye vā pan' aññe pi sattā  
micchattaniyatā.

Imesaṃ ca puggalānam upacitam<sup>1</sup> akusalam na ca tāva  
pāripūrigatam, purā pāripūrim gacchati, purā phalam  
nibbattayati, purā maggam āvārayati<sup>2</sup>, purā veneyyattam  
samatikkamati ti.

Te Bhagavā asamatte ovadati, yathā Pupphaṃ ca gova-  
tikam Acelaṃ ca kukkuravatikam.

Imassa ca puggalassa<sup>3</sup> akusalakammasamādānam pari- \*  
pūramānam maggam āvārayissati, purā pāripūrim gacchati,  
purā phalam nibbattayati<sup>4</sup>, purā maggam āvārayati, purā  
veneyyattam samatikkamati ti.

Taṃ Bhagavā asamattam ovadati, yathā Āyasmantam  
Aṅgulimālam.

Sabbesam mudumajjhādhimattatā<sup>5</sup>.

Tattha mudu āneñjābhisamkhārā<sup>6</sup>, majjham avasesaku-  
salasamkhārā, adhimattam akusalasamkhārā.

Yaṃ ettha nānam hetuso tñānaso<sup>7</sup> anodhiso 'idaṃ dīṭṭha-  
dhammavedaniyam, idaṃ upapajjavedaniyam, idaṃ aparā-  
pariyavedaniyam<sup>8</sup>, idaṃ nirayavedaniyam, idaṃ tiracchā-  
navedaniyam, idaṃ pettivisayavedaniyam, idaṃ asuraveda-  
niyam, idaṃ devavedaniyam<sup>9</sup>, idaṃ manussavedaniyam<sup>10</sup> ti,  
idaṃ vuccati atitānāgatapaccuppannānam kammamādā-  
nānam<sup>11</sup> hetuso<sup>12</sup> tñānaso anodhiso<sup>13</sup> vipākavemattatā-nā-  
nam pañcamam Tathāgatabalam iti.

6. Tathā samādinnaṃ kammānam samādinnaṃ jhā- \*  
nānam vimokkhānam samādhinaṃ<sup>14</sup> samāpattinaṃ ayaṃ  
samkilesa idaṃ vodānam idaṃ vuṭṭhānam, evaṃ samkilissati  
evaṃ vodāyati evaṃ vuṭṭhāhati<sup>15</sup> ti nānam anāvarapam.

Tattha kati jhānāni?

<sup>1</sup> upatṭhitam, B<sub>1</sub>.

<sup>2</sup> pavārayati, S.

<sup>3</sup> S. adds ca.

<sup>4</sup> oṭṭiyati, S.

<sup>5</sup> eṃmattikā, B<sub>1</sub>.

<sup>6</sup> āneñjābhi<sup>6</sup>, B<sub>1</sub>. S.

<sup>7</sup> om. B<sub>1</sub>. S.

<sup>8</sup> aparāpariyāya<sup>8</sup>, S.; aparāpara<sup>8</sup>, B<sub>1</sub>.

<sup>9</sup> devesu ve<sup>9</sup>, S.

<sup>10</sup> eyaṃ (without ti), B<sub>1</sub>.

<sup>11</sup> kammānam kammam<sup>11</sup>, S. <sup>12</sup> after tñānaso, B<sub>1</sub>. S.

<sup>13</sup> om. all MSS.

<sup>14</sup> samādinnaṃ, S.

<sup>15</sup> vuṭṭha<sup>15</sup>, S.

Cattāri jhānāni.

Kati vimokkhā?

\* Ekādasa ca aṭṭha ca satta ca tayo ca dve ca.

Kati samādhi?

Tayo samādhi: savitakko-savicāro-samādhi, avitakko-vicāramatto-samādhi, avitakko-avicāro-samādhi.

Kati samāpattiyo?

Pañca samāpattiyo: saññāsamāpatti, asaññāsamāpatti, nevasaññānāsaññāsamāpatti, vibhūtasamāpatti<sup>1</sup>, nirodha-samāpatti.

Tattha katamo saṃkilesa?

Paṭhamassa<sup>2</sup> jhānassa<sup>3</sup> kāmarāgabyāpādā saṃkilesa ye  
\* ca kukkuṭajhāyī dve paṭhamakā yo vā pana koci hāna-  
bhāgiyo samādhi, ayam saṃkilesa.

Tattha katamaṃ vodānaṃ?

Nivaraṇapārisuddhi paṭhamassa jhānassa ye ca kukku-  
\* ṭajhāyī dve pacchimakā yo vā pana koci visesabhāgiyo  
samādhi, idaṃ vodānaṃ<sup>4</sup>.

Tattha katamaṃ vuṭṭhānaṃ?

Yam samāpattivuṭṭhānakosallaṃ<sup>5</sup>, idaṃ vuṭṭhānaṃ.

Yam ettha nāpaṃ hetuso ṭhāna<sup>6</sup> anodhiso, idaṃ  
vuccati sabbesaṃ jhānavimokkhasamādhisaṃpattinaṃ saṃ-  
kilesavodāna-vuṭṭhāna-nāpaṃ chaṭṭhaṃ Tathāgatabalaṃ iti.

\* 7. Tass' eva samādhissa tayo dhammā parivārā: indriyāni,  
balāni, viriyam iti.

Tāni yeva indriyāni viriyavasena balāni bhavanti, adhi-  
pateyyaṭṭhena<sup>6</sup> indriyāni, akampiyaṭṭhena balāni.

Iti tesam mudumajjhādhimattatā<sup>7</sup>: ayam mudindriyo,  
ayam<sup>8</sup> majjhindriyo, ayam tikkhindriyo ti.

Tattha Bhagavā tikkhindriyaṃ saṃkhittena ovādena  
ovadati, majjhindriyaṃ Bhagavā saṃkhitta-vitthārena ova-  
dati, mudindriyaṃ Bhagavā vitthārena ovadati. Tattha  
Bhagavā tikkhindriyassa mudukaṃ dhammadeśanaṃ upa-  
dissati, majjhindriyassa Bhagavā mudutikkhadhammadeśa-

<sup>1</sup> vibhūtasaññāsam°, S.    <sup>2</sup> pathamajh°, B., S.

<sup>3</sup> odānaṃ, S.

<sup>4</sup> °vuṭṭhānaṃ ko°, S.

<sup>5</sup> om. B., S.

<sup>6</sup> ādhi°, B.,

<sup>7</sup> °majjhābhi°, S.

<sup>8</sup> om. S.

nam<sup>1</sup> upadissati, mudindriyassa Bhagavā tikkham<sup>2</sup> dham-  
madesanam<sup>3</sup> upadissati. Tattha<sup>3</sup> Bhagavā tikkhindriyassa  
samatham upadissati, majjhindriyassa Bhagavā samathavi-  
passanam<sup>4</sup> upadissati, mudindriyassa Bhagavā vipassanam  
upadissati. Tattha Bhagavā tikkhindriyassa nissaraṇam  
upadissati, majjhindriyassa Bhagavā<sup>5</sup> ādinavaṇ ca nissara-  
ṇaṇ ca upadissati, mudindriyassa Bhagavā<sup>6</sup> assādaṇ ca  
ādinavaṇ ca nissaraṇaṇ ca upadissati. Tattha<sup>3</sup> Bhagavā  
tikkhindriyassa adhipaññāsikkhāya paññāpayati<sup>7</sup>, majjhin-  
driyassa Bhagavā adhicittasikkhāya paññāpayati<sup>7</sup>, mudin-  
driyassa Bhagavā adhisīlasikkhāya paññāpayati<sup>7</sup>.

Yam ettha nāṇam hetuso tñānaso<sup>8</sup> anodhiso 'ayam imaṃ  
bhūmibhāvanaṇ ca gato imāya ca<sup>9</sup> velāya imāya ca<sup>8</sup> anu-  
sāsaniyā evaṃ-dhātuko cāyam ayaṇ c'assa āsāyo ayaṇ ca<sup>5</sup>  
anusāyo<sup>9</sup> iti, idaṃ vuccati parasattānam parapuggalānam  
indriyaparopariyatti<sup>10</sup>-vemattatā-nāṇam sattamam Tathā-  
gatabalam iti.

8. Tattha yam anekavihitam pubbenivāsam anussarati,  
seyyathidaṃ 'ekam pi jātim dve pi jātiyo tisso pi jātiyo  
catasso pi jātiyo pañca pi jātiyo dasa<sup>11</sup> pi jātiyo viṣam pi  
jātiyo timsam<sup>12</sup> pi jātiyo cattārīsam pi jātiyo paññāsam  
pi jātiyo jātisatam pi<sup>13</sup> jātisahassam pi jātisatasahassam<sup>14</sup>  
anekāni<sup>15</sup> pi<sup>15</sup> jātisatāni<sup>15</sup> anekāni pi jātisahassāni anekāni  
pi jātisatasahassāni aneke pi<sup>15</sup> samvattakappe aneke pi  
vivaṭṭakappe aneke pi samvattavivaṭṭakappe amutrāsīm<sup>16</sup>  
evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukha-  
dukkhapaṭisaṃvedi evamāyupariyanto, so tato cuto amutra  
udapādi, tatrāpāsīm<sup>16</sup> evaṃnāmo evaṃgotto evaṃvaṇṇo  
evamāhāro evaṃsukhadukkhapaṭisaṃvedi evamāyupariyanto,

<sup>1</sup> tikkham dh°, S.      <sup>2</sup> tikkha°, B<sub>1</sub>.

<sup>3</sup> tassa, B<sub>1</sub>.      <sup>4</sup> samatham vi°, S.

<sup>5</sup> om. B<sub>1</sub>. S.      <sup>6</sup> om. all MSS.

<sup>7</sup> passati, B<sub>1</sub>; paññāya passati, S.

<sup>8</sup> om. B.      <sup>9</sup> anussāyo, B<sub>1</sub>.

<sup>10</sup> pariyatta°, B<sub>1</sub>. S.

<sup>11</sup> dasam, B<sub>1</sub>; dasam, S.      <sup>12</sup> tisam, B<sub>1</sub>.

<sup>13</sup> B<sub>1</sub> adds jātiyo.      <sup>14</sup> jātiyo, B<sub>1</sub>; om. S.

<sup>15</sup> ca, B<sub>1</sub>.      <sup>16</sup> °si, B<sub>1</sub>.



so tato cuto idhūpapanno' ti. Iti<sup>1</sup> sākāraṃ sa-uddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati<sup>2</sup>.

Tattha saggūpagesu ca sattesu manussūpagesu ca<sup>3</sup> sattesu apāyūpagesu ca sattesu imassa<sup>4</sup> puggalassa lobhādayo ussannā alobhādayo mandā<sup>5</sup>, imassa puggalassa alobhādayo ussannā lobhādayo mandā, ye ye<sup>6</sup> vā pana ussannā ye<sup>7</sup> vā pana mandā, imassa puggalassa imāni indriyāni upacitāni, imassa puggalassa imāni indriyāni anupacitāni<sup>8</sup>, amukāyaṃ<sup>9</sup> vā kappakoṭiyaṃ kappasatasahassee vā kappasahassee<sup>10</sup> vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā samvacchare vā upaḍḍhasamvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā pasādena vā' ti, taṃ taṃ bhavaṃ Bhagavā anussaranto asesam jānāti.

9. Tattha yaṃ dibbena cakkhunā visuddhena atikkanta-mānusakena<sup>9</sup> satte passati cavamāne upapajjamāne<sup>10</sup> hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti<sup>11</sup>: ime vata<sup>12</sup> bhonto sattā kāyaduccaritena samannāgatā vācīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bheda parammarapaṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā<sup>13</sup>, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīmano<sup>14</sup>-sucaritena<sup>15</sup> samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bheda parammarapaṇā sugatiṃ saggam<sup>16</sup> lokam upapannā<sup>17</sup>.

Tattha saggūpagesu ca sattesu | pe<sup>16</sup> | apāyūpagesu ca sattesu<sup>3</sup> iminā puggalena evarūpaṃ kammaṃ amukāyaṃ<sup>9</sup> kappakoṭiyaṃ upacitaṃ kappasatasahassee vā kappasahassee

<sup>1</sup> om. B<sub>1</sub>. S.

<sup>2</sup> anusarati, B<sub>1</sub>.

<sup>3</sup> om. B<sub>1</sub>.

<sup>4</sup> missing in B<sub>1</sub>.

<sup>5</sup> om. B.

<sup>6</sup> apacitāni, S.

<sup>7</sup> kāya, B.

<sup>8</sup> kappasatasahassee, B<sub>1</sub>.

<sup>9</sup> mānusakena, B<sub>1</sub>.

<sup>10</sup> uppajj<sup>o</sup>, S.

<sup>11</sup> sampa<sup>o</sup>, S.

<sup>12</sup> vā pana, S.

<sup>13</sup> uppannā, S.

<sup>14</sup> vacīmanusucaritena manoso<sup>o</sup>, B<sub>1</sub>.

<sup>15</sup> sabbam, B<sub>1</sub>.

<sup>16</sup> pa, B<sub>1</sub>; B. in full.

<sup>17</sup> kāya, B<sub>1</sub>; sammukāyaṃ, S.

vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe  
vā samvacchare vā upaḍḍhasamvacchare vā māse vā  
pakkhe vā divase vā muhutte vā, iminā pamādena vā<sup>1</sup>  
pasādena vā ti<sup>2</sup>.

Imāni<sup>3</sup> Bhagavato dve nāpāni pubbenivāsānussati-nāpāni  
ca dibbacakkhu<sup>4</sup> ca aṭṭhamam navamam Tathāgataba-  
lam iti.

10. Tattha yam sabbaññutā pattā, viditā sabbadhammā<sup>5</sup>,  
virajam vitamalam<sup>6</sup> uppannam<sup>7</sup> sabbaññutañāpam, nihato<sup>8</sup>  
Māro bodhimūle, idam Bhagavato dasamam balam sabbā-  
savaparikkhaya<sup>9</sup>-ñāpam<sup>9</sup>.

Dasabalasamannāgatā hi buddhā bhagavanto ti.

Niyutto vicayo<sup>10</sup>-hārasampāto.

### § 3. Yutti-hārasampāta.

Tattha katamo yutti-hārasampāto?

*Tasmā rakkhitaṭṭhassa<sup>11</sup> sammāsankappagocaro  
sammādiṭṭhipurekkhāro<sup>12</sup> natvāna udayabbayam  
thīnamiddhābhūbhū bhikkhu sabbā duggatiyo jahe ti*  
(Cf. p. 47).

Tasmā rakkhitaṭṭhassa<sup>11</sup> sammāsankappago-  
caro ti rakkhitaṭṭhassa sammāsankappagocaro bhavissati  
ti yujjati, sammāsankappagocaro sammādiṭṭhi bhavissati  
ti yujjati, sammādiṭṭhipurekkhāro viharanto udayabbayam  
paṭivijjhissati ti yujjati, udayabbayam paṭivijjhanto sabbā  
duggatiyo jahissati ti yujjati, sabbā duggatiyo jahanto  
sabbāni<sup>13</sup> duggativinipātabhayāni samatikkamissati ti yuj-  
jati.

Niyutto yutti-hārasampāto.

<sup>1</sup> S. inserts iminā.

<sup>2</sup> om. S.

<sup>3</sup> iminā, B.

<sup>4</sup> °cakkhuñ, S.

<sup>5</sup> sabbā dh°, S.

<sup>6</sup> vimalam, B.

<sup>7</sup> upapannam, B.

<sup>8</sup> nigato, S.

<sup>9</sup> °parikkhayam, B. S.

<sup>10</sup> vicaya, B., S. Com.

<sup>11</sup> rakkhitta°, B.

<sup>12</sup> °purakkhāro, B., S.

<sup>13</sup> sabbā, S.

## § 4. Padaṭṭhāna-hārasampāta.

Tattha katamo padaṭṭhāno-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti tinnam sucaritānam padaṭṭhānam, sammāsamkappagocaro ti samathassa padaṭṭhānam, sammādiṭṭhipurekkhāro ti vipassanāya padaṭṭhānam, ūatvāna udayabbayan ti dassanabhūmiyā padaṭṭhānam, thīnamiddhabhībhu bhikkhū ti viriyassa padaṭṭhānam, sabbā duggatiyo jahe ti bhāvanāya padaṭṭhānam.

Niyutto padaṭṭhāno<sup>1</sup>-hārasampāto.

## § 5. Lakkhaṇa-hārasampāta.

Tattha katamo lakkhaṇo<sup>2</sup>-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsamkappagocaro ti idaṃ satindriyam, satindriye gahite gahitāni bhavanti pañcindriyāni. Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā gahitāya gahito bhavati ariyo aṭṭhaṅgiko maggo. Tam kissa hetu? Sammādiṭṭhito<sup>3</sup> hi sammāsamkappo pabhavati<sup>4</sup>, sammāsamkappato sammāvācā pabhavati<sup>5</sup>, sammāvācato sammākammanto pabhavati, sammākamman-tato<sup>6</sup> sammā-ājīvo pabhavati, sammā-ājīvato sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pabhavati, sammāsatito sammāsamādhi pabhavati, sammāsamādhito sammāvimutti pabhavati, sammāvimuttito sammāvimuttiṇāpadassanam pabhavati.

Niyutto lakkhaṇo<sup>6</sup>-hārasampāto.

<sup>1</sup> °na, B<sub>1</sub>. S.

<sup>2</sup> °pā, S.

<sup>3</sup> °ko, B<sub>1</sub>; °diṭṭhi, S.

<sup>4</sup> bhavati, S.

<sup>5</sup> S. adds 'va.

<sup>6</sup> °pā, B<sub>1</sub>; °pā, S.



§ 6. Catubyūha-hārasampāta.

Tattha katamo catubyūho-hārasampāto?

Tasmā rakkhita-cittassa sammāsāṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti rakkhitaṃ paripāliya ti  
esā nirutti.

Idha Bhagavato ko adhippāyo?

Ye duggatihi parimuccitukāma bhavissanti, te dhamma-  
cārino bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

Kokāliko hi Sāriputta-Moggallānesu thesesu cittaṃ pa-  
dosayitvā Mahāpadumaniraye upapanno<sup>1</sup>, Bhagavā ca sati-  
ārakkhena cetasā samannāgato, suttamhi vuttam: satiyā  
cittaṃ rakkhitaḥ ti.

Niyutto catubyūho-hārasampāto.

§ 7. Āvatta-hārasampāta.

Tattha katamo āvatto-hārasampāto?

Tasmā rakkhita-cittassa sammāsāṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsāṃkappagocaro  
ti ayaṃ samatho, sammādiṭṭhipurekkhāro ti vipassanā,  
nātvāna udayabbayan ti dukkhapariññā, thīnamiddhā-  
bhībhū bhikkhū ti samudaya-pahānaṃ, sabbā dugga-  
tiyo jahe ti ayaṃ nirodho.

Imāni cattāri saccāni.

Niyutto āvatto-hārasampāto.

§ 8. Vibhatti-hārasampāta.

Tattha katamo vibhatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsāṃkappagocaro ti gāthā.

Kusalapakkho kusalapakkhena niddisitaḥ<sup>2</sup>, akusala-  
pakkho akusalapakkhena niddisitaḥ.

Niyutto vibhatti-hārasampāto.

<sup>1</sup> uppanno, S.; cf. S. I, p. 149 sqq.; A. V, p. 170 sqq.

<sup>2</sup> nissitaḥ, B.

## § 9. Parivattana-hārasampāta.

Tattha katamo parivattano-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Samathavipassanāya bhāvitāya<sup>1</sup> nirodho-phalaṃ pariñ-  
\* nātaṃ, dukkhaṃ-samudayo pahīno, maggo bhāvito paṭi-  
pakkhena.

Niyutto parivattano-hārasampāto.

## § 10. Vevacana-hārasampāta.

Tattha katamo vevacano-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti cittaṃ mano viññāṇaṃ  
manindriyaṃ manāyatanam vijānanā vijānitattam<sup>2</sup> idaṃ  
vevacanaṃ, sammāsamkappagocaro ti nekkhamma-  
samkappo<sup>3</sup> abyāpādasamkappo avihiṃsāsamkappo idaṃ ve-  
vacanaṃ, sammādiṭṭhipurekkhāro ti sammādiṭṭhi nāma  
paññāsattam<sup>4</sup> paññākhaggo paññāratanaṃ paññāpajoto<sup>5</sup>  
paññāpatodo<sup>6</sup> paññāpāsādo<sup>7</sup> idaṃ vevacanaṃ.

Niyutto vevacano-hārasampāto.

## § 11. Paññatti-hārasampāta.

Tattha katamo paññatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti padaṭṭhānapaññatti sa-  
tiyā, sammāsamkappagocaro ti bhāvanāpaññatti sama-  
thassa, sammādiṭṭhipurekkhāro nātvāna udaya-  
bbayan ti dassanabhūmiyā nikkhepapaññatti<sup>8</sup>, thīna-  
middhābhibhū bhikkhū ti samudayassa anavasesapa-  
hānapaññatti, sabbaduggatiyo jahe ti bhāvanāpaññatti  
maggassa.

Niyutto paññatti-hārasampāto.

<sup>1</sup> sabhā°, S.      <sup>2</sup> tattham, B. B.      <sup>3</sup> nekkhama°, B.  
<sup>4</sup> sattam, S.      <sup>5</sup> om. S.      <sup>6</sup> om. B.  
<sup>7</sup> om. B.      <sup>8</sup> nikkhepaññatti, S.

§ 12. Otaraṇa-hārasampāta.

Tattha katamo otaraṇo-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsamkappagocaro sammādiṭṭhipurekkhāro<sup>1</sup> ti sammādiṭṭhiyā gahitāya gahitāni bhavanti pañcendriyāni. Ayaṃ indriyehi otaraṇā. Tāni yeva indriyāni vijjā, vijjuppādā avijjānirodho, avijjānirodhā samkhāranirodho, samkhāranirodhā viññāpanirodho. Evaṃ sabbam. Ayaṃ paṭiccasamuppādena otaraṇā. Tāni yeva pañcendriyāni tihi khandhehi samgahitāni: silakkhandhena, samādhikkhandhena, paññakkhandhena<sup>2</sup>. Ayaṃ khandhehi otaraṇā. Tāni yeva pañcendriyāni samkhārapariyāpannāni<sup>3</sup>. Ye samkhārā anāsavā no ca bhavaṅgā, te samkhārā dhammadhātusamgahitā. Ayaṃ dhātūhi otaraṇā. Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgam. Ayaṃ āyatanehi otaraṇā.

Niyutto otaraṇo-hārasampāto.

§ 13. Sodhana-hārasampāta.

Tattha katamo sodhana-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Yattha ārambho<sup>4</sup> suddho, so pañho vissajjito<sup>5</sup> bhavati. Yattha pana ārambho<sup>4</sup> na suddho, na tāva<sup>6</sup> so<sup>6</sup> pañho vissajjito<sup>5</sup> bhavati.

Niyutto sodhana-hārasampāto.

§ 14. Adhiṭṭhāna-hārasampāta.

Tattha katamo adhiṭṭhāno-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti ekattatā. Cittaṃ mano viññāpam, ayaṃ vemattatā. Sammāsamkappagocaro ti ekattatā. Nekkhammasamkappo<sup>7</sup> abyāpādasamkappo avi-

<sup>1</sup> om. S.

<sup>2</sup> paññā°, B.

<sup>3</sup> °paripannāni, S.

<sup>4</sup> ārabbo, B.

<sup>5</sup> visajjito, B. B.

<sup>6</sup> bhāvato, B.

<sup>7</sup> nekkhama°, B. B.



himsāsamkappo, ayam vemattatā. Sammāditthipurekkhāro ti ekattatā. Sammāditthi nāma yaṃ dukkhe-ñāṇaṃ dukkhasamudaye-ñāṇaṃ dukkhanirodhe-ñāṇaṃ dukkhanirodhagāminiyā<sup>1</sup> - paṭipadāya<sup>2</sup> - ñāṇaṃ magge-ñāṇaṃ hetumhi<sup>3</sup> - ñāṇaṃ hetusamuppannesu-dhammesu-ñāṇaṃ paccaye-ñāṇaṃ paccayasamuppannesu-dhammesu-ñāṇaṃ, yaṃ tattha tattha yathābhūtañāṇadassanaṃ<sup>4</sup> abhisamayo sampañivedhō  
 \* saccāgamaṇaṃ, ayam vemattatā. Nātvāna udayabbayan ti ekattatā. Udayena: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ. Evaṃ sabbam, samudayo bhavati. Vayena: avijjānirodho, avijjānirodhā... Evaṃ sabbam<sup>5</sup>, nirodho<sup>6</sup> hoti. Ayam vemattatā. Thīnamiddhābhibhū bhikkhū ti ekattatā. Thīnaṃ nāma yā cittaśa akammaṇiyatā, middhaṃ nāma<sup>7</sup> yaṃ<sup>8</sup> kāyassa<sup>9</sup> li-nattam<sup>10</sup>. Ayam vemattatā. Sabbā duggatiyo jahe ti ekattatā. Devamanusse vā upanidhāya apāyā<sup>11</sup> duggati<sup>12</sup>, nibbānaṃ vā upanidhāya sabbā upapattiyo<sup>13</sup> duggati, ayam vemattatā.

Niyutto adhiṭṭhāno-hārasampāto.

#### § 15. Parikkhāra-hārasampāta.

Tattha katamo parikkhāro-hārasampāto?  
 Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.  
 Ayam samathavipassanāya parikkhāro.

Niyutto parikkhāro-hārasampāto<sup>10</sup>.

#### § 16. Samāropana-hārasampāta.

Tattha katamo samāropano-hārasampāto?  
*Tasmā rakkhita-cittassa sammāsaṃkappagocaro  
 sammāditthipurekkhāro nātvāna udayabbayaṃ  
 thīnamiddhābhibhū bhikkhu sabbā duggatiyo jahe ti* (Cl. p. 47).

<sup>1</sup> °gāminipati°, B.

<sup>2</sup> hetusmiṃ, B., S.

<sup>3</sup> yathābhūtaṃ ñāṇa°, B.

<sup>4</sup> sabbani°, S.

<sup>5</sup> om. B.

<sup>6</sup> om. B., S.

<sup>7</sup> kāya°, B.

<sup>8</sup> apāya°, S.

<sup>9</sup> uppattiyo, S.

<sup>10</sup> sampāto, B.

Tasmā rakkhita-cittassa ti tiṇṇaṃ sucaritānaṃ pa-  
daṭṭhānaṃ. Cित्ते rakkhite taṃ rakkhitaṃ bhavati kāya-  
kammaṃ vacikammaṃ manokammaṃ. Sammādiṭṭhi-  
purekkhāro ti sammādiṭṭhiyā bhāvitāya bhāvito bhavati  
ariyo aṭṭhaṅgiko maggo. Kena kāraṇena? Sammādiṭṭhito  
hi sammāsankappo pabbhāvati, sammāsankappato sammā-  
vācā pabbhāvati, sammāvācato<sup>1</sup> sammākammanto pabbhāvati,  
sammākammantato sammā-ājīvo pabbhāvati, sammā-ājivato  
sammāvāyāmo pabbhāvati, sammāvāyāmato sammāsati pa-  
bbhāvati, sammāsātito<sup>2</sup> sammāsamādhi<sup>3</sup> pabbhāvati<sup>4</sup>, sammā-  
samādhito sammāvimutti pabbhāvati, sammāvimuttito sammā-  
vimuttiñāṇapadassanaṃ pabbhāvati.

Ayaṃ anupādiseso puggalo anupādisesa<sup>5</sup> ca nibbāna-  
dhātu.

Niyutto samāropano-hārasampāto.

Tenāha āyasmā Mahākaccāno<sup>6</sup>: —

Solasa hārā paṭhamam | disalocanena<sup>7</sup> disā viloketvā<sup>8</sup>  
saṃkhippiya āṅkusena hi | nayehi tihi<sup>9</sup> niddise<sup>10</sup> suttan ti.

Niyutto hārasampāto.

C.

### Nayasamuṭṭhāna.

1. Tattha katamaṃ nayasamuṭṭhānaṃ?

Pubbā<sup>1</sup> koṭi<sup>2</sup> na paññāyati avijjāya ca bhavataṇhāya ca.

Tattha avijjānivaranaṃ taṇhāsamyojanaṃ.

Avijjānivaranaṃ<sup>10</sup> satta avijjāya<sup>11</sup> samyuttā avijjāpakkehena  
vicaranti. Te vuccanti diṭṭhacaritā<sup>12</sup> ti<sup>13</sup>. Taṇhāsamyojanā  
satta taṇhāya samyuttā taṇhāpakkehena<sup>13</sup> vicaranti. Te vuc-  
canti taṇhācaritā ti.

<sup>1</sup> °vācūto, B. B.

<sup>2</sup> om. B.

<sup>3</sup> °so, B. S.

<sup>4</sup> °kaccāyano, S.

<sup>5</sup> disā°, all MSS.; S. adds ca.

<sup>6</sup> loketvā, B.

<sup>7</sup> tihi, B. S.

<sup>8</sup> niddise, B.; niddese, S.

<sup>9</sup> pubba°, B.

<sup>10</sup> °nivaranaṃ ya, S.

<sup>11</sup> °yam, B.

<sup>12</sup> °cariyanā, S.

<sup>13</sup> °pekkhaṇā, S.

Diṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyogam<sup>1</sup> anuyuttā viharanti, taṇhācaritā ito bahiddhā pa-  
\* bbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti.

Tattha kiṃ kāraṇaṃ, yaṃ diṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyogam<sup>1</sup> anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti?

Iti bahiddhā n'atthi saccavavatthānaṃ, kuto catusacca-pakāsaṇā<sup>2</sup> samathavipassanā<sup>3</sup> kosallaṃ vā upasamasukhapatti vā. Te upasamasukhassa anabhiññā viparītacetā evaṃ āhaṃsu: — N'atthi sukkena sukhaṃ, dukkhena nāma sukhaṃ adhigantabbam<sup>4</sup>, yo kāme paṭisevati so lokaṃ vaḍḍhayati, yo lokaṃ vaḍḍhayati so bahuṃ puññaṃ pasa-vati<sup>5</sup> ti. Te evaṃsaññi evaṃdiṭṭhi dukkhena sukhaṃ patthayamānā kāmesu puññasaññi attakilamathānuyogam<sup>1</sup> anuyuttā ca viharanti kāmasukhallikānuyogam anuyuttā ca<sup>6</sup>. Te tadabhiññā santā rogā eva vaḍḍhayanti gaṇḍaṃ eva vaḍḍhayanti sallam eva vaḍḍhayanti. Te rogābhittunnā<sup>7</sup> gaṇḍapaṭipilīta sallānuviddhā niraya-tiracchāna-  
\* yoni-petāsuresu ummujjanimujjāni karonto<sup>8</sup> ugghātanigghā-taṃ<sup>9</sup> paccanubhonto<sup>10</sup> rogagaṇḍasallabhesajjaṃ na vindanti.

Tattha attakilamathānuyogo<sup>1</sup> kāmasukhallikānuyogo ca saṃkilesa, samathavipassanā vodānaṃ. Attakilamathānuyogo<sup>1</sup> kāmasukhallikānuyogo ca roga, samathavipassanā  
\* roganigghātakabhesajjaṃ<sup>11</sup>. Attakilamathānuyogo<sup>1</sup> kāmasukhallikānuyogo ca gaṇḍo, samathavipassanā gaṇḍanigghātakabhesajjaṃ<sup>12</sup>. Attakilamathānuyogo<sup>1</sup> kāmasukhallikānuyogo ca sallo, samathavipassanā salluddharaṇabhesajjaṃ<sup>13</sup>.

Tattha saṃkilesa dukkhaṃ, tadabhisāṅgo-taṇhā samudayo, taṇhānirodho dukkhanirodho, samathavipassanā dukkhanirodhagāminipaṭipadā.

<sup>1</sup> attha°, B.

<sup>2</sup> B. adds vā.

<sup>3</sup> °naṃ, B.

<sup>4</sup> °tabban ti, B. B.

<sup>5</sup> pasavayati, S.

<sup>6</sup> B, adds viharanti.

<sup>7</sup> °tunā, B.

<sup>8</sup> °tā, B. S.

<sup>9</sup> °nighā°, all MSS. exc. Com.

<sup>10</sup> °tā, B.

<sup>11</sup> °nigghātika°, B. S.; °nighātika°, B.

<sup>12</sup> gaṇḍabhesajjaṃ, B. S.

<sup>13</sup> salluddhāraṇa°, B. S.



Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha diṭṭhacaritā rūpaṃ attato<sup>1</sup> upagacchanti . . . vedanaṃ | pe<sup>2</sup> | saññaṃ . . . saṃkhāre . . . viññāpaṃ attato<sup>3</sup> upagacchanti, taṃhācaritā rūpavantaṃ attānaṃ upagacchanti . . . attani vā<sup>4</sup> rūpaṃ rūpasmiṃ vā attānaṃ . . . vedanāvantaṃ | pe<sup>5</sup> | saññāvantaṃ . . . saṃkhāravantaṃ . . . viññāpavantaṃ attānaṃ upagacchanti . . . attani vā viññāpaṃ viññāpasmiṃ<sup>6</sup> vā attānaṃ. Ayaṃ vuccati visati-vatthukā sakkāyaditṭhi.

Tassā paṭipakkho: lokuttarā sammāditṭhi anvāyikā sam-māsaṃkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi, ayaṃ ariyo atthaṅgiko maggo. Te tayo khandhā: silakkhandho samādhikkhandho paññakkhandho<sup>7</sup>, silakkhandho samādhikkhandho ca samatho, paññakkhandho<sup>8</sup> vipassanā.

Tattha sakkāyo dukkhaṃ, sakkāyasamudayo dukkhasamudayo, sakkāyanirodho dukkhanirodho, ariyo atthaṅgiko maggo dukkhanirodhagāminipaṭipadā<sup>9</sup>.

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ<sup>10</sup>, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha ye rūpaṃ attato<sup>1</sup> upagacchanti . . . vedanaṃ | pe<sup>2</sup> | saññaṃ . . . saṃkhāre . . . viññāpaṃ attato<sup>3</sup> upagacchanti, ime vuccanti ucchedavādino ti. Ye rūpavantaṃ<sup>4</sup> attānaṃ upagacchanti attani vā rūpaṃ rūpasmiṃ<sup>5</sup> vā attānaṃ . . . ye<sup>10</sup> vedanāvantaṃ | pe<sup>11</sup> | ye<sup>12</sup> saññāvantaṃ . . . ye<sup>10</sup> saṃkhāravantaṃ . . .<sup>13</sup> ye<sup>10</sup> viññāpavantaṃ attānaṃ upagacchanti attani vā viññāpaṃ viññāpasmiṃ vā attānaṃ, ime vuccanti sassatavādino ti.

Tattha uccheda-sassatavādā ubho antā<sup>14</sup>, ayaṃ samsārapavatti.

<sup>1</sup> atthato, B<sub>1</sub>.

<sup>2</sup> pa, B. B<sub>1</sub>.

<sup>3</sup> om. B<sub>1</sub>.

<sup>4</sup> pa, B.

<sup>5</sup> °smi, B. B<sub>1</sub>.

<sup>6</sup> paññā°, B.

<sup>7</sup> °gamini pa°, B<sub>1</sub>.

<sup>8</sup> vipari°, B.

<sup>9</sup> °smi, B<sub>1</sub>.

<sup>10</sup> om. B<sub>1</sub>. S.

<sup>11</sup> pa, B.; om. B<sub>1</sub>.

<sup>12</sup> om. S.

<sup>13</sup> pe, S.

<sup>14</sup> anto, B<sub>1</sub>.

Tassā<sup>1</sup> paṭipakkho: majjhimā paṭipadā ariyo aṭṭhaṅgiko maggo, ayaṃ samsāranivatti<sup>2</sup>.

Tattha pavatti dukkhaṃ, tadabhisaṅgo-taṇhā samudayo<sup>3</sup>, taṇhānirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā.

Imāni cattāri saccaṇi.

Dukkhaṃ parināneyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha uccheda-sassataṃ samāsato visativatthukā sakkā-  
\* yadiṭṭhi, vitthārato dvāsatti diṭṭhigatāni.

\* Tesāṃ paṭipakkho: tecattāliśa<sup>4</sup> bodhipakkhiyā dhammā, aṭṭha vimokkhā, dasa kaṣiṇāyatanāni.

\* Dvāsatti diṭṭhigatāni mohajālaṃ anādi anidhanappavatta-  
tam<sup>5</sup>. Tecattāliśa<sup>6</sup> bodhipakkhiyā dhammā nāpavajiraṃ<sup>7</sup>  
mohajālapadālanam.

Tattha moho avijjajālaṃ bhavataṇhā.

Tena vuccati: pubbā koṭi na paññāyati avijjāya<sup>8</sup> bhava-  
taṇhāya eā ti.

\* 2. Tattha diṭṭhicarito asmiṃ sāsane pabbajito sallekhā-  
nusantatavutti<sup>9</sup> bhavati sallekhe tibbagāravo, taṇhācarito  
asmiṃ<sup>10</sup> sāsane pabbajito sikkhānusantatavutti bhavati  
sikkhāya tibbagāravo, diṭṭhicarito sammattaniyāmaṃ<sup>11</sup>  
okkamanto dhammānusārī bhavati, taṇhācarito sammatta-  
niyāmaṃ<sup>12</sup> okkamanto saddhānusārī<sup>13</sup> bhavati, diṭṭhicarito  
sukkhāya paṭipadāya dandhābhiññāya<sup>14</sup> khippābhiññāya ca  
niyyāti, taṇhācarito dukkhāya<sup>15</sup> paṭipadāya dandhābhiññā-  
ya<sup>16</sup> khippābhiññāya ca<sup>17</sup> niyyāti (Cf. p. 7).

Tattha kiṃ kāraṇam, yaṃ taṇhācarito dukkhāya paṭipa-  
dāya dandhābhiññāya<sup>14</sup> khippābhiññāya ca niyyāti?

Tassa hi kāmā aparicattā<sup>17</sup> bhavanti.

<sup>1</sup> tassa, B. S.      <sup>2</sup> sārani<sup>o</sup>, B.

<sup>3</sup> dukkhasamudayo, B.

<sup>4</sup> cattāliśa, B.; °tāliśam, S.      <sup>5</sup> navapavattam, B.

<sup>6</sup> °tāliśam, B. S.      <sup>7</sup> °vaciram, B.

<sup>8</sup> S. adds ca.      <sup>9</sup> samlekhanusantati<sup>o</sup>, B. Com.

<sup>10</sup> asmi, B.      <sup>11</sup> samata<sup>o</sup>, B.      <sup>12</sup> samata<sup>o</sup>, B.

<sup>13</sup> saddā<sup>o</sup>, B.      <sup>14</sup> dandā<sup>o</sup>, B.      <sup>15</sup> dukkhā, S.

<sup>16</sup> om. B.      <sup>17</sup> °mattā, S.

So kāmehi viveciyamāno dukkhena paṇissarati dandhañ ca<sup>1</sup> dhammaṃ ājanāti<sup>2</sup>.

Yo paṇāyaṃ diṭṭhacarito<sup>3</sup>, ayaṃ ādito yeva kāmehi anatthiko bhavati. So tato viveciyamāno khippañ ca paṇissarati<sup>4</sup> khippañ ca dhammaṃ ājanāti<sup>2</sup>.

Dukkha<sup>5</sup> pi<sup>6</sup> paṭipadā duvidhā: dandhabhinnā ca khippābhinnā ca. Sukha<sup>7</sup> pi paṭipadā duvidhā: dandhabhinnā ca khippābhinnā ca. Sattā pi duvidhā: mudindriyā pi tikkhindriyā pi. Ye mudindriyā, te dandhañ<sup>8</sup> ca paṇissaranti dandhañ ca dhammaṃ ājananti<sup>2</sup>. Ye tikkhindriyā, te khippañ ca paṇissaranti khippañ ca dhammaṃ ājananti<sup>2</sup>.

Imā catasso paṭipadā.

Ye hi<sup>9</sup> keci niyyimsu<sup>9</sup> vā<sup>10</sup> niyyanti vā niyyissanti<sup>11</sup> vā, te imāhi eva catūhi paṭipadāhi. Evaṃ ariyā catukka- maggaṃ<sup>12</sup> paññāpenti abudhajanasevitāya bālakantāya rattavāsiniyā<sup>13</sup> nandiyā bhavataphāya āvattanattham<sup>14</sup>.

Ayaṃ vuccati nandiyāvattassa nayassa bhūmi ti.

Tenāha: —

Tanhañ ca avijjāṃ<sup>15</sup> pi ca | samathenā ti.

3. Veyyakaraṇesu hi ye | kusalākusalā ti.

Te duvidhena upaparikkhitabbā: lokavattānusāri<sup>16</sup> ca lokavivattānusāri<sup>10</sup> ca<sup>10</sup>. Vattam nāma saṃsāro, vivattam nibbānam.

a) Kammaṃ<sup>17</sup> kilesā<sup>17</sup> hetu saṃsārassa.

Tattha kammaṃ cetanā cetasikañ ca niddisitabbam.

Tam katham datṭhabbam?

Upacaye.

Sabbe pi kilesā catūhi vipallāsehi niddisitabbā.

Te kattha datṭhabbā?

Dasavatthuke kilesapūñje<sup>18</sup>.

<sup>1</sup> 'va, S.

<sup>2</sup> ajā<sup>o</sup> S.

<sup>3</sup> S. adds ca.

<sup>4</sup> paṇissarati, S.

<sup>5</sup> dukkha, B<sub>1</sub>. S.

<sup>6</sup> om. B<sub>1</sub>.

<sup>7</sup> dandha, S., and omits ca.

<sup>8</sup> hi pi, S.

<sup>9</sup> niyyāsu, S.; niyamsu, B<sub>1</sub>.

<sup>10</sup> om. S.

<sup>11</sup> niyyissanti, B. S.

<sup>12</sup> catummaggaṃ, B<sub>1</sub>.

<sup>13</sup> ratti<sup>o</sup>, B<sub>1</sub>.

<sup>14</sup> av<sup>o</sup>, B<sub>1</sub>; atthānavattanattham, B<sub>1</sub>.

<sup>15</sup> 'jjañ (without pi), B<sub>1</sub>. S.

<sup>16</sup> 'ri, B<sub>1</sub>; 'vattānusāri, B<sub>1</sub>.

<sup>17</sup> kamma<sup>o</sup>, B. S.; 'so, B<sub>1</sub>.

<sup>18</sup> 'pūñjake, B<sub>1</sub>; 'būñjake, S.



Katamāni dasa vatthūni<sup>1</sup>?

Cattāro āhāra, cattāro vipallāsa, cattāri upādānāni, cattāro yogā, cattāro gandhā, cattāro āsavā, cattāro oghā, cattāro sallā, catasso viññāpaṭṭhitiyo<sup>2</sup>, cattāri agatigamanāni.

Paṭhame āhāre paṭhamo vipallāso, dutiye āhāre dutiyo vipallāso, tatiye āhāre tatiyo vipallāso, catutthe āhāre catuttho vipallāso. Paṭhame vipallāse paṭhamam upādānam, dutiye vipallāse dutiyam upādānam, tatiye vipallāse tatiyam upādānam, catutthe vipallāse catuttham upādānam. Paṭhame upādāne paṭhamo yogo, dutiye upādāne dutiyo yogo, tatiye upādāne tatiyo yogo, catutthe upādāne catuttho yogo. Paṭhame yoge paṭhamo gandho, dutiye yoge dutiyo gandho, tatiye yoge tatiyo gandho, catutthe yoge catuttho gandho. Paṭhame gandhe paṭhamo āsavo, dutiye gandhe dutiyo āsavo, tatiye gandhe tatiyo āsavo, catutthe gandhe catuttho āsavo. Paṭhame āsave paṭhamo ogho, dutiye āsave dutiyo ogho, tatiye āsave tatiyo ogho, catutthe āsave catuttho ogho. Paṭhame oghe paṭhamo sallo, dutiye oghe dutiyo sallo, tatiye oghe tatiyo sallo, catutthe oghe catuttho sallo. Paṭhame salle paṭhamā viññāpaṭṭhiti, dutiye salle dutiyā viññāpaṭṭhiti, tatiye salle tatiyā viññāpaṭṭhiti, catutthe salle catutthā<sup>3</sup> viññāpaṭṭhiti. Paṭhamāyam viññāpaṭṭhitiyam paṭhamam agatigamanam, dutiyāyam viññāpaṭṭhitiyam dutiyam agatigamanam, tatiyāyam viññāpaṭṭhitiyam tatiyam agatigamanam, catutthāyam<sup>4</sup> viññāpaṭṭhitiyam catuttham agatigamanam.

\* Tattha yo ca kabalīkāro<sup>5</sup>-āhāro yo ca phasso-āhāro, ime taṇhācaritassa puggalassa upakkilesā, yo ca manosañcetanāhāro yo ca viññāpāhāro, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca asubbesu santivipallāso<sup>6</sup> yo ca dukkhesu khantivipallāso, ime taṇhācaritassa puggalassa upakkilesā, yo ca anicce niccan ti vipallāso yo ca anattani attā<sup>7</sup> ti<sup>7</sup> vipallāso, ime diṭṭhicaritassa puggalassa upakkilesā.

<sup>1</sup> vatthukāni, S.

<sup>2</sup> diṭṭhiyo, B.

<sup>3</sup> catutthi, B.; catuttho, B.

<sup>4</sup> catutthiyam, B.

<sup>5</sup> kabalīkāro, S.

<sup>6</sup> bhanti, S.

<sup>7</sup> attani, S.

Tattha yañ ca kāmupādānaṃ yañ ca bhavupādānaṃ, ime taphācaritassa puggalassa upakkilesā, yañ ca diṭṭhupādānaṃ yañ ca attavādupādānaṃ, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmayogo yo ca bhavayogo, ime taphācaritassa puggalassa upakkilesā, yo ca diṭṭhiyogo yo ca avijjāyogo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca abhijjhā<sup>1</sup>-kāyagandho yo ca byāpado-kāyagandho, ime taphācaritassa puggalassa upakkilesā, yo ca parāmāsakāyagandho yo ca idaṃ-saccābhinivesakāyagandho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāsavo yo ca bhavāsavo, ime taphācaritassa puggalassa upakkilesā, yo ca diṭṭhāsavo yo ca avijjāsavo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca<sup>2</sup> kāmogho yo ca bhavogho, ime taphācaritassa puggalassa upakkilesā, yo ca diṭṭhogho yo<sup>3</sup> ca avijjogho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca rāgasallo yo ca dosasallo, ime taphācaritassa puggalassa upakkilesā, yo ca mānasallo yo ca mohasallo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yā ca rūpūpagā viññāpatṭhiti yā ca vedanūpagā viññāpatṭhiti, ime taphācaritassa puggalassa upakkilesā, yā ca sañnūpagā viññāpatṭhiti yā ca saṃkhārūpagā viññāpatṭhiti, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yañ ca chandā agatigamanam yañ ca dosā agatigamanam, ime taphācaritassa puggalassa upakkilesā, yañ ca bhayā agatigamanam yañ ca mohā agatigamanam, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha kabalikāre<sup>4</sup> āhāre asubhesu santivipallāso<sup>5</sup>, phasse āhāre dukkhesu khantivipallāso, viññāpe āhāre anicce niccan ti vipallāso, manosañcetanāya āhāre anattani attā ti vipallāso.

Paṭhame vipallāse ṭhito<sup>6</sup> kāme<sup>7</sup> upādiyati, idaṃ vuccati kāmupādānaṃ, dutiye vipallāse ṭhito anāgataṃ bhavaṃ<sup>8</sup>

<sup>1</sup> avijjā, S.<sup>2</sup> om. B<sub>1</sub>.<sup>3</sup> om. S.<sup>4</sup> kabalīmkāre, S.<sup>5</sup> bhanti<sup>a</sup>, S.<sup>6</sup> dhito, B, *always*.<sup>7</sup> nāme, S.<sup>8</sup> sabhava, B<sub>1</sub>.

upādiyati, idam vuccati bhavupādānam, tatiye vipallāse  
 t̥hito samsārābhinandinim<sup>1</sup> dīṭṭhim<sup>2</sup> upādiyati, idam vuccati  
 dīṭṭhupādānam, catutthe vipallāse t̥hito attānam kappiya<sup>3</sup>  
 upādiyati, idam vuccati attavādupādānam<sup>4</sup>.

Kāmupādānena kāmehi samyujjati, ayam vuccati kāmā-  
 yogo, bhavupādānena bhavehi samyujjati, ayam vuccati  
 bhavayogo, dīṭṭhupādānena pāpikāya dīṭṭhiyā samyujjati,  
 ayam vuccati dīṭṭhiyogo, attavādupādānena<sup>4</sup> avijjāya sam-  
 yujjati, ayam vuccati avijjāyogo.

Pathame yoge t̥hito abhijjhāya kāyam gandhati, ayam  
 vuccati abhijjhakāyagandho, dutiye yoge t̥hito byāpādena  
 kāyam gandhati, ayam vuccati byāpādakāyagandho, tatiye  
 yoge t̥hito parāmāsena kāyam gandhati, ayam vuccati pa-  
 rāmāsakāyagandho, catutthe yoge t̥hito idam-saccābhini-  
 vesena kāyam gandhati, ayam vuccati idam-saccābhini-  
 vesakāyagandho.

Tassa evam gandhitā kilesā āsavanti.

Kuto<sup>5</sup> ca vuccati āsavanti ti<sup>5</sup>?

\* Anusayato<sup>6</sup> vā pariyutthānato vā.

Tattha abhijjhakāyagandhena kāmāsavo, byāpādakāya-  
 gandhena bhavāsavo, parāmāsakāyagandhena dīṭṭhāsavo,  
 idam-saccābhinivesakāyagandhena avijjāsavo.

Tassa ime cattāro āsavā vepullam gatā oghā bhavanti.  
 Iti āsavavepullā oghavepullam.

Tattha kāmāsavena kāmogho, bhavāsavena bhavogho,  
 dīṭṭhāsavena dīṭṭhogho, avijjāsavena avijjogho.

Tassa ime cattāro oghā anusayasahagatā<sup>6</sup> ajjhāsayam anu-  
 pavitthā<sup>7</sup> hadayam āhacca tiṭṭhanti, tena vuccanti sallā iti.

Tattha kāmoghena rāgasallo, bhavoghena dosasallo,  
 dīṭṭhoghena mānasallo, avijjoghena mohasallo.

Tassa imehi catūhi sallehi pariyādinnaṃ viññāṇaṃ ca-  
 tūsu dhammesu saṇṭhahati: rūpe, vedanāya, saññāya, sam-  
 khāresu.

\* Tattha rāgasallena nandūpasecanena<sup>8</sup> viññāṇena rūpū-

<sup>1</sup> 'ni, S.; <sup>2</sup> nandati, B<sub>1</sub>. <sup>3</sup> dīṭṭhi, S.

<sup>4</sup> kappayati, B<sub>1</sub>. S. <sup>5</sup> attha<sup>o</sup>, B<sub>1</sub>. <sup>5-5</sup> missing in B<sub>1</sub>.

<sup>6</sup> anussaya<sup>o</sup>, B<sub>1</sub>. <sup>7</sup> anusappavitthā, S.

<sup>8</sup> 'passecanena, B<sub>1</sub> always.



pagā<sup>1</sup> viññāpaṭṭhiti, dosasallena nandūpasecanena viññāpene<sup>2</sup> vedanūpagā viññāpaṭṭhiti<sup>3</sup>, mānasallena nandūpasecanena viññāpene saññūpagā<sup>4</sup> viññāpaṭṭhiti<sup>5</sup>, mohasallena nandūpasecanena viññāpene saṃkhārūpagā viññāpaṭṭhiti.

Tassa imāhi catūhi viññāpaṭṭhitihi upatthaddham viññāpam catūhi dhammehi agatim<sup>6</sup> gacchati: chandā, dosā, bhayā, mohā.

Tattha rāgena chandā<sup>7</sup> agatim<sup>8</sup> gacchati, doseṇa dosā agatim gacchati, bhayena bhayā agatim gacchati, mōhena mohā agatim gacchati.

Iti kho taṇ ca kammaṃ ime ca kilesā. Esa hetu saṃsārassa.

Evam sabbe<sup>9</sup> kilesā<sup>10</sup> catūhi vipallāsehi niddisitaḥ<sup>11</sup>.

b) Tattha imā catasso disā: kabalikāro<sup>12</sup>-āhāro asubhe<sup>13</sup> subhan ti vipallāso kāmupādānam kāmavogho abhiññakāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāpaṭṭhiti chandā agatigamanan ti paṭhamā disā, phasso-āhāro dukkhe sukhan ti vipallāso bhavupādānam bhavavogho byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāpaṭṭhiti dosā agatigamanan ti duttiyā disā, viññāpāhāro anicce niccan ti vipallāso diṭṭhupādānam diṭṭhiyogho parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññāpaṭṭhiti bhayā agatigamanan ti tatiyā disā, manosañcetanāhāro anattani<sup>14</sup> attā ti vipallāso attavādūpādānam<sup>15</sup> avijjāyogho idam-saccābhiniṇvesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāpaṭṭhiti mohā agatigamanan ti catutthā<sup>16</sup> disā<sup>17</sup>.

Tattha yo ca kabalikāro<sup>18</sup>-āhāro yo ca asubhe subhan ti vipallāso kāmupādānam kāmavogho abhiññakāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāpaṭṭhiti chandā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānam.

Ime rāgacaritassa puggalassa upakkilesā.

<sup>1-11</sup> missing in S.    <sup>2</sup> diṭṭhi, S.    <sup>3</sup> om. S.    <sup>4</sup> ti, S.

<sup>5</sup> chandāgati, S., and similarly in the correspondent words.

<sup>6</sup> sabba<sup>o</sup>, B.,    <sup>7</sup> nidissi<sup>o</sup>, B.,    <sup>8</sup> kabalimkāro, S.

<sup>9</sup> anattā ti, B.,    <sup>10</sup> attha<sup>o</sup>, B.,

<sup>11</sup> catuttha<sup>o</sup>, B., S.; catutthi d<sup>o</sup>, B.

Tattha yo ca phasso<sup>1</sup>-āhāro<sup>2</sup> yo ca dukkhesu khanti-vipallāso bhavupādānaṃ bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime dosacaritassa puggalassa upakkilesā.

Tattha yo ca viññāṇāhāro<sup>3</sup> yo ca anicce niccan ti vipallāso ditṭhupādānaṃ ditṭhiyogo parāmāsakāyagandho ditṭhāsavo ditṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime ditṭhicaritassa mandassa upakkilesā.

Tattha yo ca manosañcetanāhāro yo ca anattani attā ti vipallāso attavādupādānaṃ avijjāyogo idam-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime ditṭhicaritassa udattassa<sup>4</sup> upakkilesā.

Tattha yo ca kabalikāro-āhāro<sup>5</sup> yo ca phasso-āhāro, ime appaṇihitena vimokkhamukhena pariññāṃ gacchanti, viññāṇāhāro suññatāya, manosañcetanāhāro animittena.

Tattha yo ca asubhe subhan ti vipallāso yo ca dukkhe sukhan ti vipallāso, ime appaṇihitena vimokkhamukhena pahānaṃ abbhataṃ<sup>6</sup> gacchanti, anicce niccan ti vipallāso suññatāya, anattani attā<sup>7</sup> ti vipallāso animittena.

Tattha<sup>8</sup> kāmupādānaṃ<sup>9</sup> ca bhavupādānaṃ ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, ditṭhupādānaṃ suññatāya, attavādupādānaṃ animittena.

Tattha<sup>10</sup> kāmāyogo<sup>11</sup> ca bhavayogo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, ditṭhiyogo suññatāya, avijjāyogo animittena.

Tattha abhiññāyagandho<sup>12</sup> ca byāpādakāyagandho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti,

<sup>1</sup> phassāho, B.

<sup>2</sup> vipassanā, S.

<sup>3</sup> om. S.

<sup>4</sup> hāro, B.; S. has kabalimkārahāro.

<sup>5</sup> abhattam, B.

<sup>6</sup> attanā, S.

<sup>7</sup> attakā, S.

<sup>8</sup> avijjāya kāya, S.

parāmāsakāyagandho suññatāya, idam-saccābhinivesakāyagandho ānimittena.

Tattha kāmāsavo ca bhavāsavo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhāsavo suññatāya, avijjāsavo ānimittena.

Tattha kāmogho ca bhavogho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhogho suññatāya, avijjogho ānimittena.

Tattha rūgasallo ca dosasallo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, mānasallo suññatāya, mohasallo ānimittena.

Tattha rūpūpagā ca<sup>1</sup> viññāṇaṭṭhiti vedanūpagā ca viññāṇaṭṭhiti appaṇihitena vimokkhamukhena pariññaṃ gacchanti, saññūpagā suññatāya, saṃkhārūpagā ānimittena.

Tattha chandā ca agatigamaṇaṃ dosā ca agatigamaṇaṃ appaṇihitena vimokkhamukhena pahānaṃ gacchanti, bhayā agatigamaṇaṃ suññatāya, mohā agatigamaṇaṃ ānimittena vimokkhamukhena pahānaṃ gacchanti<sup>2</sup>.

c) Iti sabbe lokavattānusārino dhammā niyyanti te<sup>3</sup> lokā tihi vimokkhamukhehi<sup>4</sup>. Tatridaṃ niyyānaṃ: catasso paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro vihārā,<sup>5</sup> cattāro sammappadhānā<sup>6</sup>, cattāro acchariyā abbhutadhammā, cattāri adhiṭṭhānāni, catasso samādhibhāvanā, cattāro sukkabhāgiyā dhammā, catasso appamāṇā.

Paṭhamā paṭipadā paṭhamam satipaṭṭhānaṃ, duttiyā paṭipadā duttiyam satipaṭṭhānaṃ, tatiyā paṭipadā tatiyam satipaṭṭhānaṃ, catutthā<sup>7</sup> paṭipadā catuttham satipaṭṭhānaṃ. Paṭhamam satipaṭṭhānaṃ paṭhamam jhānaṃ, duttiyam satipaṭṭhānaṃ duttiyam jhānaṃ, tatiyam satipaṭṭhānaṃ tatiyam jhānaṃ, catuttham satipaṭṭhānaṃ catuttham jhānaṃ. Paṭhamam jhānaṃ paṭhamo vihāro, duttiyam jhānaṃ duttiyo vihāro, tatiyam jhānaṃ tatiyo vihāro, catuttham jhānaṃ catuttho vihāro. Paṭhamo vihāro paṭhamam sammappadhānaṃ<sup>8</sup>, duttiyo vihāro<sup>9</sup> duttiyam sammappadhānaṃ<sup>10</sup>, tatiyo vihāro tatiyam sammappadhānaṃ<sup>11</sup>, catuttho vihāro catut-

<sup>1</sup> om. S.      <sup>2</sup> gacchati, B.      <sup>3</sup> B, adds ti.

<sup>4</sup> °paṭṭhānā, B., and so always written with ṭṭh.

<sup>5</sup> catutthi, B.      <sup>6</sup> om. B. S.



tham sammappadhānam. Paṭhamam sammappadhānam paṭhamo acchariyo abbhuto dhammo, dutiyam sammappadhānam<sup>1</sup> dutiyo acchariyo<sup>2</sup> abbhuto<sup>3</sup> dhammo<sup>1</sup>, tatiyam sammappadhānam<sup>1</sup> tatiyo acchariyo<sup>2</sup> abbhuto<sup>3</sup> dhammo<sup>1</sup>, catuttham sammappadhānam catuttho acchariyo abbhuto dhammo. Paṭhamo acchariyo abbhuto dhammo paṭhamam adhiṭṭhānam, dutiyo acchariyo abbhuto dhammo dutiyam adhiṭṭhānam, tatiyo acchariyo abbhuto dhammo tatiyam adhiṭṭhānam, catuttho acchariyo abbhuto dhammo catuttham adhiṭṭhānam. Paṭhamam adhiṭṭhānam paṭhamā samādhībhāvanā, dutiyam adhiṭṭhānam dutiyā samādhībhāvanā, tatiyam adhiṭṭhānam tatiyā samādhībhāvanā, catuttham adhiṭṭhānam catutthā<sup>2</sup> samādhībhāvanā. Paṭhamā samādhībhāvanā paṭhamo sukhabhāgiyo dhammo, dutiyā samādhībhāvanā dutiyo sukhabhāgiyo dhammo, tatiyā samādhībhāvanā tatiyo sukhabhāgiyo dhammo, catutthā<sup>2</sup> samādhībhāvanā catuttho sukhabhāgiyo dhammo. Paṭhamo sukhabhāgiyo dhammo paṭhamam appamāṇam, dutiyo sukhabhāgiyo dhammo dutiyam appamāṇam, tatiyo sukhabhāgiyo dhammo tatiyam appamāṇam, catuttho sukhabhāgiyo dhammo catuttham appamāṇam.

Paṭhamā paṭipadā bhāvitā bahulikatā paṭhamam satipaṭṭhānam paripūreti, dutiyā paṭipadā bhāvitā bahulikatā dutiyam satipaṭṭhānam paripūreti, tatiyā paṭipadā bhāvitā bahulikatā tatiyam satipaṭṭhānam paripūreti, catutthā<sup>2</sup> paṭipadā bhāvitā bahulikatā catuttham satipaṭṭhānam paripūreti. Paṭhamo satipaṭṭhāno bhāvito bahulikato paṭhamam<sup>3</sup> jhānam<sup>3</sup> paripūreti, dutiyo satipaṭṭhāno bhāvito bahulikato dutiyam jhānam paripūreti, tatiyo satipaṭṭhāno bhāvito bahulikato tatiyam jhānam paripūreti, catuttho satipaṭṭhāno bhāvito bahulikato catuttham jhānam paripūreti. Paṭhamam jhānam bhāvitam bahulikataṃ paṭhamam vihāram paripūreti, dutiyam jhānam bhāvitam bahulikataṃ dutiyam vihāram paripūreti, tatiyam jhānam bhāvitam bahulikataṃ tatiyam vihāram paripūreti, catuttham jhānam bhāvitam bahuli-

<sup>1</sup> om. B. S.<sup>2</sup> catutthi, B.<sup>3</sup> paṭhamajjh°, S., and so in every similar case.

kataṃ catutthaṃ vihāraṃ paripūreti. Paṭhamo vihāro bhāvito bahulikato anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādaṃ paripūreti, duttiyo vihāro bhāvito bahulikato uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānaṃ paripūreti, tatiyo vihāro bhāvito bahulikato anuppannānaṃ kusalānaṃ dhammānaṃ uppādaṃ paripūreti, catuttho vihāro bhāvito bahulikato uppannānaṃ kusalānaṃ dhammānaṃ tithiṃ<sup>1</sup> asamosaṃ<sup>2</sup> bhiyyobhāvaṃ paripūreti. Paṭhamam sammappadhānaṃ bhāvitaṃ bahulikataṃ mānapahānaṃ paripūreti, duttiyam sammappadhānaṃ bhāvitaṃ bahulikataṃ ālayasamugghataṃ paripūreti, tatiyam sammappadhānaṃ bhāvitaṃ bahulikataṃ avijjāpahānaṃ paripūreti, catutthaṃ sammappadhānaṃ bhāvitaṃ bahulikataṃ bhavūpasamaṃ paripūreti. Mānapahānaṃ bhāvitaṃ bahulikataṃ saccādhittānaṃ paripūreti, ālayasamugghāto bhāvito bahulikato cāgādhittānaṃ paripūreti, avijjāpahānaṃ bhāvitaṃ bahulikataṃ paññādhittānaṃ paripūreti, bhavūpasamo bhāvito bahulikato upasamādhittānaṃ paripūreti. Saccādhittānaṃ bhāvitaṃ bahulikataṃ chandasamādhim paripūreti, cāgādhittānaṃ bhāvitaṃ bahulikataṃ viriyasamādhim paripūreti, paññādhittānaṃ bhāvitaṃ bahulikataṃ cittasamādhim paripūreti, upasamādhittānaṃ bhāvitaṃ bahulikataṃ vimamsāsamādhim<sup>3</sup> paripūreti. Chandasamādhī bhāvito bahulikato indriyasamvaraṃ paripūreti, viriyasamādhī bhāvito bahulikato tapaṃ paripūreti, cittasamādhī bhāvito bahulikato buddhim paripūreti, vimamsāsamādhī bhāvito bahulikato sabbupadhipaṭinissaggaṃ<sup>4</sup> paripūreti. Indriyasamvaro bhāvito bahulikato mettaṃ paripūreti, tapo bhāvito bahulikato karuṇaṃ paripūreti, buddhi bhāvitaṃ bahulikataṃ muditaṃ paripūreti, sabbupadhipaṭinissaggo<sup>5</sup> bhāvito bahulikato upekkhaṃ paripūreti.

Tattha ima catasso disā: paṭhamā paṭipadā paṭhamo<sup>6</sup> satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhittānaṃ chandasamādhī indriyasamvaro mettaṃ iti

<sup>1</sup> tithi, S.; iti, B.

<sup>2</sup> asamosaṃ, B. B.

<sup>3</sup> vimamsādhīpati, B.

<sup>4</sup> nisaggaṃ, B.

<sup>5</sup> nisaggo B.

paṭhamā disā, dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhī tapo karuṇā iti dutiyā disā, tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhī buddhi muditā iti tatiyā disā, catutthā<sup>1</sup> paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhīṭṭhānaṃ vimamsāsamādhī sabbupadhipaṭinissaggo<sup>2</sup> upekkhā<sup>3</sup> iti catutthā<sup>4</sup> disā.

- \* Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānaṃ<sup>5</sup> chandasamādhī indriyasamvaro mettā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ rāgacaritassa puggalassa bhesajjaṃ.

Dutiya paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhī tapo<sup>6</sup> karuṇā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ dosacaritassa puggalassa bhesajjaṃ.

Tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhī buddhi muditā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

Idaṃ diṭṭhacaritassa<sup>7</sup> mandassa bhesajjaṃ.

Catutthā<sup>1</sup> paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhīṭṭhānaṃ vimamsāsamādhī sabbupadhipaṭinissaggo<sup>8</sup> upekkhā<sup>3</sup> iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanaṃ eva nānaṃ.

<sup>1</sup> catutthī, B. S.      <sup>2</sup> nisaggo, B.<sub>1</sub>      <sup>3</sup> upekkhā, B.<sub>1</sub>.

<sup>4</sup> catutthi, B. S.; <sup>5</sup> tthi, B.<sub>1</sub>      <sup>6</sup> samādhīṭṭhānaṃ, S.

<sup>7</sup> B.<sub>1</sub>. S. insert kammaṃ.

<sup>8</sup> B.<sub>1</sub>. S. add puggalassa.

<sup>9</sup> paṭipadānisaggo, B.<sub>1</sub>.



Idam dīṭṭhicaritassa udattassa bhesajjam.

Tattha dukkhā<sup>1</sup> ca paṭipadā dandhābhīṇā dukkhā ca<sup>2</sup> paṭipadā khippābhīṇā appaṇihitam vimokkhamukham, sukhā<sup>3</sup> paṭipadā<sup>4</sup> dandhābhīṇā suññatavimokkhamukham<sup>5</sup>, sukhā<sup>6</sup> paṭipadā<sup>7</sup> khippābhīṇā animittam<sup>8</sup> vimokkhamukham<sup>9</sup>.

Tattha kāye kāyānupassitā<sup>10</sup> satipaṭṭhānam<sup>11</sup> ca<sup>12</sup> vedanāsu vedanānupassitā<sup>13</sup> satipaṭṭhānam<sup>14</sup> ca appaṇihitam vimokkhamukham, citte cittānupassitā suññatavimokkhamukham<sup>15</sup>, dhammesu dhammānupassitā animittam<sup>16</sup> vimokkhamukham<sup>17</sup>.

Tattha paṭhamā<sup>18</sup> ca<sup>19</sup> jhānam<sup>20</sup> dutiya<sup>21</sup> ca jhānam appaṇihitam vimokkhamukham, tatiya<sup>22</sup> jhānam suññatā, catuttham jhānam animittam vimokkhamukham.

Tattha paṭhamo ca vihāro dutiyo ca vihāro appaṇihitam vimokkhamukham, tatiyo vihāro suññatā, catuttho vihāro animittam vimokkhamukham.

Tattha paṭhamā<sup>23</sup> ca sammappadhānam dutiya<sup>24</sup> ca sammappadhānam appaṇihitam vimokkhamukham, tatiya<sup>25</sup> sammappadhānam suññatā, catuttham sammappadhānam animittam vimokkhamukham.

Tattha mānapahāna<sup>26</sup> ca ālayasamugghāto ca<sup>27</sup> appaṇihitam vimokkhamukham, avijjāpahānam suññatā, bhavūpasamo animittam vimokkhamukham.

Tattha saccādhītṭhāna<sup>28</sup> ca cāgādhītṭhāna<sup>29</sup> ca appaṇihitam vimokkhamukham, paññādhītṭhānam suññatā, upasamādhītṭhānam animittam vimokkhamukham.

Tattha chandasamādhī ca<sup>30</sup> viriyasamādhī ca appaṇihitam vimokkhamukham, cittasamādhī suññatā, vimamsāsamādhī animittam vimokkhamukham.

Tattha indriya<sup>31</sup> samvaro ca tapo ca appaṇihitam vimokkhamukham, buddhi suññatā, sabbupadhipaṭinissaggo<sup>32</sup> animittam vimokkhamukham.

<sup>1</sup> dukkhañ, S.

<sup>2</sup> sukha°, S.

<sup>3</sup> °mukkhā, S.

<sup>4</sup> °ttavi°, B.

<sup>5</sup> °passanā, B.; °passi viharatā, S.

<sup>6</sup> °ppadhānam, S.

<sup>7</sup> om. B., S.

<sup>8</sup> °passinā B.,

<sup>9</sup> suññatā°, B., S.

<sup>10</sup> °pathamajhānam, B.,

<sup>11</sup> om. S.

<sup>12</sup> °dhinisaggā, B.,

Tattha mettā ca karuṇā ca appaṇihitaṃ vimokkhamukham, muditā suññatā, upekkhā<sup>1</sup> animittam vimokkhamukham.

☆ d) Tesam vikkīṭitaṃ:

Cattāro āhārā, tesam paṭipakkho catasso paṭipadā. Cattāro vipallāsā, tesam paṭipakkho cattāro satipaṭṭhānā. Cattāri upādānāni, tesam paṭipakkho cattāri jhānāni. Cattāro yogā, tesam paṭipakkho cattāro viharā. Cattāro gandhā, tesam paṭipakkho cattāro sammappadhānā. Cattāro āsavā, tesam paṭipakkho cattāro acchariyā abbhutā dhammā. Cattāro oghā, tesam paṭipakkho cattāri adhiṭṭhānāni. Cattāro sallā, tesam paṭipakkho catasso samādhībhāvanā. Catasso<sup>2</sup> viññāpaṭṭhitiyo, tāsam paṭipakkho cattāro sukhabhāgiyā dhammā. Cattāri agatigamanāni, tesam paṭipakkho catasso appamānā.

Sīhā: buddhā paccekabuddhā sāvakā ca hatarāgadosa-mohā<sup>3</sup>.

☆ Tesam vikkīṭitaṃ<sup>4</sup> bhāvanā sacchikiriyā byantikiriyā ca. Vikkīṭitaṃ indriyādhīṭṭhānam, vikkīṭitaṃ vipariyāsānadhīṭṭhānañ<sup>5</sup> ca. Indriyāni saddhammagocarō vipariyāsā kilesagocarō.

Ayam vuccati sīhavikkīṭitassa ca<sup>6</sup> nayassa<sup>6</sup> disalocanassa ca<sup>6</sup> nayassa bhūmi<sup>7</sup> ti.

Tenāha: —

Yo neti vipallāsehi<sup>7</sup> | kilese<sup>8</sup> . . .

Veyyākaraṇesu hi ye | kusalākusalā<sup>9</sup> ti ca.

☆ 4. Tattha ye dukkhāya paṭipadāya<sup>10</sup> dandhābhiññāya khippābhiññāya<sup>6</sup> ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tesam catunnam puggalānam ayam samkilesa: cattāro āhārā cattāro vipallāsā cattāri upādānāni cattāro yogā cattāro gandhā cattāro āsavā cattāro oghā cattāro sallā catasso viññāpaṭṭhitiyo cattāri agatigamanāni ti.

<sup>1</sup> upekkhā, S.    <sup>2</sup> cattāro, B.<sub>1</sub>.    <sup>3</sup> gata°, S.    <sup>4</sup> °tā, B.<sub>1</sub>.

<sup>5</sup> vipariyāsana°, B.<sub>1</sub>; vipariyāsam nadhiṭṭhānañ, S.

<sup>6</sup> om. S.    <sup>7</sup> °se ti, B.<sub>1</sub>.    <sup>8</sup> samkilesahi, B. S.; om. B.<sub>1</sub>;  
S. adds ca.    <sup>9</sup> kusalā, B.<sub>1</sub>.    <sup>10</sup> °dāni, S.

Tesam catunnam puggalanam idam vodānam: catasso paṭipadā cattāro satipaṭṭhānā cattāri jhānāni cattāro vi-hārā cattāro sammappadhānā cattāro acchariyā abbhutā dhammā cattāri adhiṭṭhānāni catasso samādhībhāvanā cattāro sukhābhāgiyā dhammā catasso appamāṇā iti.

Tattha ye dukkhāya paṭipadāya dandhabhinnāya khippābhinnāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhabhinnāya khippābhinnāya ca niyyanti, ime dve puggalā.

Tattha yo sukhāya paṭipadāya khippābhinnāya ca niyyāti, ayam ugghaṭitaññū, yo sādharanāya<sup>1</sup>, ayam vipaṇcitaññū, \* yo dukkhāya paṭipadāya dandhabhinnāya niyyāti, ayam neyyo.

Tattha Bhagavā ugghaṭitaññussa puggalassa samatham upadissati, neyyassa vipassanam, samathavipassanam vipaṇcitaññussa<sup>2</sup>.

Tattha Bhagavā ugghaṭitaññussa puggalassa mudukam dhammadesanam upadissati, tikkham neyyassa, mudu-tikkham vipaṇcitaññussa<sup>3</sup>.

Tattha Bhagavā ugghaṭitaññussa puggalassa samkhittena dhammam desayati, samkhitta-vitthārena vipaṇcitaññussa, vitthārena neyyassa.

Tattha Bhagavā ugghaṭitaññussa puggalassa nissaranam upadissati, vipaṇcitaññussa ādinavañ ca nissaranam ca upadissati, neyyassa assādañ ca ādinavañ ca nissaranam ca upadissati (Cf. p. 7).

Tattha Bhagavā ugghaṭitaññussa adhipaṇṇā-sikkham paṇṇāpayati, adhicitam vipaṇcitaññussa, adhisilam neyyassa.

Tattha ye dukkhāya paṭipadāya dandhabhinnāya<sup>4</sup> khippābhinnāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhabhinnāya khippābhinnāya ca niyyanti, ime dve puggalā. Iti kho cattāri hutvā tīpi bhavanti: ugghaṭitaññū, vipaṇcitaññū, neyyo ti.

Tesam tinnam puggalanam ayam samkilesa: tīpi akusalamūlāni lobho-akusalamūlam doso-akusalamūlam mohō-

<sup>1</sup> oṛaṇo, B<sub>1</sub>.      <sup>2</sup> B<sub>1</sub> adds puggalassa.

<sup>3</sup> S. adds puggalassa.      <sup>4</sup> B<sub>1</sub>. S. add ca.



akusalamūlam<sup>1</sup>, tīṇi duccaritāni kāyaduccaritaṃ vacīduccaritaṃ mānoduccaritaṃ, tayo akusalavittakkā<sup>2</sup> kāmavittakko byāpādavittakko vihiṃsāvittakko, tisso akusalasaññā kāmasaññā byāpādasaññā vihiṃsāsaññā, tisso viparītasāññā<sup>3</sup> niccasaññā sukhasaññā attasaññā, tisso vedanā sukhā<sup>4</sup> vedanā<sup>5</sup> dukkhā<sup>5</sup> vedanā<sup>5</sup> adukkhamasukhā vedanā, tisso dukkhataṃ dukkhadukkhatā saṃkhāraddukkhatā viparīpāmadukkhatā, tayo aggī rūgaggi dosaggi mohaggi, tayo sallā rūgasallo dosasallo mohasallo, tisso jaṭā ragajaṭā dosajaṭā mohajaṭā, tisso akusalūpaparikkhā<sup>6</sup> akusalam kāyakammaṃ akusalam vacikammaṃ akusalam manokammaṃ, tisso vipattiyo silavipatti diṭṭhivipatti ācāravipatti.

Tesaṃ tīṇaṃ puggalānaṃ idaṃ vodānaṃ: tīṇi kusalamūlāni alobho-kusalamūlam adoso-kusalamūlam<sup>7</sup> amoho-kusalamūlam, tīṇi sucaritāni kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ, tayo kusalavittakkā nekkhammavittakko<sup>8</sup> abyāpādavittakko avihiṃsāvittakko, tayo samādhisavittakko-savicāro samādhī avittakko-vicāramatto samādhī avittakko-avicāro samādhī, tisso kusalasaññā nekkhammasaññā<sup>9</sup> abyāpādasaññā avihiṃsāsaññā, tisso aviparītasāññā<sup>10</sup> aniccasaññā dukkhasaññā anattasaññā, tisso kusalūpaparikkhā<sup>11</sup> kusalam kāyakammaṃ kusalam vacikammaṃ kusalam manokammaṃ, tīṇi soceyyāni kāyasoceyyam vacisoceyyam manosoceyyam, tisso sampattiyo silasampatti samādhisampatti paññāsampatti, tisso sikkhā adhisīlasikkhā adhicittasikkhā<sup>12</sup> adhipaññāsikkhā, tayo khandhā silakkhandho samādhikkhandho paññakkhandho<sup>13</sup>, tīṇi vimokkhamukhāni suññatam animittam appaṇihitaṃ ti. Iti kho cattāri hutvā tīṇi bhavanti tīṇi hutvā dve bhavanti: taphācarito ca<sup>14</sup> diṭṭhicarito ca.

\* Tesaṃ dvinnam puggalānaṃ ayaṃ saṃkilesa: taphā ca avijjā ca ahirikaṃ ca anottappaṇ ca asati ca asampajaṇ-

<sup>1</sup> 'lan ti S.

<sup>2</sup> akusalā vi°, B.

<sup>3</sup> viparītā s°, B.

<sup>4</sup> sukhav°, B.

<sup>5</sup> dukkhav°, B.

<sup>6</sup> akusalamūpaparikkhāro, S.

<sup>7</sup> aku°, B.

<sup>8</sup> nekkhama°, B.; nikkhama°, B.

<sup>9</sup> nekkhama°, B.; nikkhama°, S.

<sup>10</sup> 'tā s°, S.

<sup>11</sup> kusalaparikkhā, S.

<sup>12</sup> adhicittā°, B. B.

<sup>13</sup> paññā°, B. S.

<sup>14</sup> om. B.

ñāṇ ca ayonisomanasikāro<sup>1</sup> ca kosajjaṇ ca dovaccassaṇ  
ca ahamkāro ca mamamkāro ca asaddhā<sup>2</sup> ca pamādo ca  
asaddhammasavanaṇ<sup>3</sup> ca asaṃvaro ca abhiijhā ca byāpādo  
ca nivarapaṇ ca samyojanaṇ ca kodho ca upanāho ca  
makkho ca palāso ca issā ca macchariyaṇ<sup>4</sup> ca māyā ca  
sātheyyaṇ ca sassataditṭhi ca ucchedaditṭhi ca ti.

Tesaṃ dvinnam puggalānam idaṃ vodānam: samatho  
ca vipassanā ca hiri ca ottappaṇ ca sati ca sampajaññaṇ  
ca yonisomanasikāro<sup>5</sup> ca viriyārambho ca sovaccassaṇ<sup>6</sup> ca  
dhamme-ñāpaṇ ca anvaye-ñāpaṇ ca khaye-ñāpaṇ ca anu-  
ppāde-ñāpaṇ ca saddhā ca appamādo ca saddhammasa-  
vanaṇ ca saṃvaro ca anabhiijhā ca abyāpādo ca rāgavi-  
rāgā ca cetovimutti avijjāvirāgā ca paññāvimutti<sup>7</sup> abhisam-  
ayo ca appiechātā<sup>8</sup> ca santutṭhi ca akodho ca anupanāho  
ca amakkho ca apalāso ca issāpahānaṇ ca macchariya-  
pahānaṇ ca vijjā ca vimutti ca saṃkhatārammaṇo<sup>9</sup> ca vi-  
mokkho asaṃkhatārammaṇo ca vimokkho sa-upādisesā ca  
nibbānadhātu anupādisesā ca nibbānadhātū ti.

Ayaṃ vuccati<sup>10</sup> tipukkhalassa ca nayassa aṅkusassa ca  
nayassa bhūmi ti.

Tenāha: —

Yo akusale samūlehi | neti ti

Oloketvā<sup>11</sup> disalocanenā<sup>12</sup> ti ca.

<sup>13</sup> Niyuttaṃ nayasamutṭhānam.

D.

## Sāsanapaṭṭhāna.

1. Tattha aṭṭhārasa mūlapadā kuhiṃ datṭhabbā?

Sāsanapaṭṭhāne<sup>14</sup>.

Tattha katamaṃ sāsanapaṭṭhānam?

<sup>1</sup> ayoni ca ayoniso<sup>o</sup>, B.<sup>1</sup> <sup>2</sup> assa<sup>o</sup>, S.; asaddho B.<sup>1</sup>

<sup>3</sup> assa<sup>o</sup>, B.<sup>1</sup> <sup>4</sup> maccheraṇ, B. S. <sup>5</sup> yoni ca yoniso<sup>o</sup>, B.<sup>1</sup>

<sup>6</sup> sovaccaṇ, B.<sup>1</sup> <sup>7</sup> B.<sup>1</sup> S. *add* ca. <sup>8</sup> api<sup>o</sup>, R.; atijjhātā, B.<sup>1</sup>

<sup>9</sup> saṃkhāranār<sup>o</sup>, S. <sup>10</sup> om. B.<sup>1</sup> S. <sup>11</sup> <sup>o</sup>kayitvā, *all MSS.*

<sup>12</sup> disā<sup>o</sup>, *all MSS.* <sup>13</sup> <sup>o</sup>nena, B.

Samkilesasabhāgiyaṃ suttam, vāsanābhāgiyaṃ suttam, nibbedhabhāgiyaṃ suttam, asekkhabhāgiyaṃ<sup>1</sup> suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca asekkhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekkhabhāgiyaṃ<sup>2</sup> ca suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ<sup>3</sup> ca<sup>4</sup> nibbedhabhāgiyaṃ<sup>5</sup> ca suttam, vāsanābhāgiyaṃ<sup>6</sup> ca nibbedhabhāgiyaṃ ca suttam<sup>7</sup> taṇhāsamkilesabhāgiyaṃ suttam, diṭṭhisamkilesabhāgiyaṃ suttam, duccaritasamkilesabhāgiyaṃ<sup>8</sup> suttam, taṇhāvodānabhāgiyaṃ<sup>9</sup> suttam, diṭṭhivodānabhāgiyaṃ<sup>10</sup> suttam, duccaritavodānabhāgiyaṃ<sup>11</sup> suttam.

Tattha samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccaritasamkilesa.

Tattha taṇhāsamkilesa samathena visujjhati. So samatho samādhikkhandho. Diṭṭhisamkilesa vipassanāya visujjhati. Sā vipassanā paññakkhandho<sup>7</sup>. Duccaritasamkilesa sucaritena visujjhati. Tam sucaritam silakkhandho.

Tassa<sup>8</sup> sile patitṭhitassa yadi āsatti uppajjati bhavesu, evaṃ sāyaṃ samathavipassanā bhāvanāmayam puññakiriyaṃ<sup>9</sup> bhavati. Tatrūpapattiya<sup>10</sup> samvattati.

\* Imāni cattāri suttāni sādharapāni katāni aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādharapāni katāni soḷasa bhavanti. Imehi soḷasahi suttehi bhinnehi navavidham suttam bhinnam bhavati. Gāthāya gāthā anuminitabbā. Veyyākaraṇena veyyākaraṇam anuminitabbam. Suttena suttam anuminitabbam.

2. Tattha katamam samkilesabhāgiyaṃ suttam?

*Kāmandhā jālāsāṇchannā<sup>11</sup> taṇhāchadanachādita*

<sup>1</sup> asekkha°, S.      <sup>2</sup> om. S.

<sup>3</sup> anibbedha°, S., then it continues: asekkhabhāgiyaṃ ca suttam samki° ca.

<sup>4-5</sup> missing in B.; S. repeats this phrase.

<sup>6</sup> duccaritam samki°, S.      <sup>7</sup> °vodānam bh°, S.

<sup>8</sup> paññā°, B.      <sup>9</sup> tattha, B.

<sup>10</sup> kriya°, B.; °vatthum, S.      <sup>11</sup> °yam, B.

<sup>12</sup> jālāpacchannā, B., S.



*pamattabandhanū<sup>1</sup> baddhā<sup>2</sup> macchā<sup>3</sup> va kuminūmukhe<sup>4</sup>  
jarāmarañam anventi<sup>5</sup> vaccho khīrapako<sup>6</sup> va mātaraṇ ti*  
(Cf. p. 36).

Idaṃ saṃkilesabhāgiyaṃ suttam.

*Cattār' imāni bhikkhave agatigamanāni.*

*Katamāni cattāri? Chandā agatiṃ<sup>7</sup> gacchati, dosā agatiṃ  
gacchati, bhayā agatiṃ gacchati, mohā agatiṃ gacchati.*

*Imāni kho<sup>8</sup> bhikkhave cattāri agatigamanāni. Idaṃ  
avoca Bhagavā. Idaṃ vutvāna Sugato athūparaṃ etad  
avoca Satthā: —*

*Chandā dosā bhayā mohā yo dhammaṃ ativattati<sup>9</sup>  
nīhiyati tassa yaso kālapakkhe va candimā ti* (Cf.  
A. II, p. 18).

Idaṃ saṃkilesabhāgiyasuttam.

*Manopubbāṅgamā dhammā manoseṭṭhā manomayā  
manasā ce paduṭṭhena bhāsati<sup>10</sup> vā karoti vā  
tato naṃ dukkham anveti cakkam va vahato padan ti*  
(Dhp. v. 1).

Idaṃ saṃ<sup>11</sup>

*Middhī yadā hoti mahagghaso ca  
niddāyitā samparivattasāyī  
mahāvarāho<sup>12</sup> va nivāpapurūtho<sup>13</sup>  
punappunaṃ gabbham upeti mando ti* (Thag. v. 17;  
Dhp. v. 325).

Idaṃ saṃ<sup>14</sup>

*Ayasā va malaṃ samuṭṭhitam  
tat<sup>15</sup> uṭṭhāya tam eva khādati  
evaṃ atidhona-cāriṇam  
sāni<sup>16</sup> kammāni nayanti<sup>17</sup> duggatin ti* (Dhp. v. 240).

Idaṃ saṃ<sup>18</sup>

<sup>1</sup> °bandhanā°, S.; pamattābandhanā°, B.; bandhā, all MSS.

<sup>2</sup> maccho. S. <sup>3</sup> °mukhena, B.

<sup>4</sup> anveti, S.; andheti, B. <sup>5</sup> khirā°, B.; khīrapago, S.

<sup>6</sup> agati, B. S. throughout. <sup>7</sup> B. adds me.

<sup>8</sup> abhi°, S. <sup>9</sup> °ti, all MSS. <sup>10</sup> S. in full.

<sup>11</sup> mahāphavarāho, B. <sup>12</sup> °pluṭṭho, S.; °ruṭṭho, B.

<sup>13</sup> S. adds pe | suttam throughout, unless otherwise anno-  
tated. <sup>14</sup> tad, B. S. <sup>15</sup> tāni, B. S.

<sup>16</sup> niyyanti, B. <sup>17</sup> S. omits saṃ°

*Coro yathā sandhimukhe<sup>1</sup> gahito  
sakammunā<sup>2</sup> haññati bajjhate ca  
evam ayaṃ pecca<sup>3</sup> pajā parattha  
sakammunā<sup>2</sup> haññati<sup>4</sup> bajjhate cā ti* (Cf. M. II, p. 74).

Idaṃ saṃ<sup>o</sup>

*Sukhakāmāni bhūtāni yo daḍḍena vihiṃsati  
attano sukham esāno pecca<sup>5</sup> so na labhe<sup>6</sup> sukhan ti*  
(Ud. p. 12<sup>7</sup>; Dh. v. 131).

Idaṃ saṃ<sup>o</sup>

*Gunnā ce taramānānaṃ jīmhaṃ gacchati puṇḍavo  
subbā tā jīmhaṃ<sup>8</sup> gacchanti nette jīmhagate sati.  
Evam eva<sup>9</sup> manussesu yo hoti seṭṭhasammato  
so ce adhammaṃ carati pageva itarā pajā,  
sabbaṃ raṭṭhaṃ dukhaṃ seti rūjā ce hoti adhammiko ti*  
(A. II, p. 75 sq.; Jāt. III, p. 111; V, p. 222. 242).

Idaṃ saṃ<sup>o</sup>

*Sukiccharūpā<sup>10</sup> vat<sup>1</sup> ime manussā  
karonti pāpaṃ upadhīsu<sup>11</sup> rattā  
gacchanti te bahujanāsannivāsaṃ  
nirayaṃ Avicim<sup>12</sup> kaṭukaṃ<sup>12</sup> bhayānakan ti.*

Idaṃ saṃ<sup>o</sup>

*Phalaṃ ve kadaliṃ hanti phalaṃ ve uṃ<sup>13</sup> phalaṃ<sup>13</sup> naḷaṃ  
sakkāro kāpurisaṃ hanti gabbho assātarim<sup>14</sup> yathā ti*  
(S. I, p. 154; Vin. II, p. 188).

Idaṃ saṃ<sup>o</sup>

*Kodhamakkhagaru<sup>15</sup> bhikkhu lābhasakkāra-kāraṇā<sup>16</sup>  
sukhette pūtibijam<sup>17</sup> va saddhammasmiṃ<sup>18</sup> na rūhati ti.*

Idaṃ saṃ<sup>o</sup>

*Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ cetasā ceto pariecca  
buddhacakkhunā evaṃ pajānāmi, yathā kho ayaṃ puggalo  
iriyati yaṇ ca paṭipadaṃ paṭipanno yaṇ ca maggaṃ samārū-*

<sup>1</sup> °mukhena, B<sub>1</sub>.      <sup>2</sup> sakammanā, B.      <sup>3</sup> pacca, B., S.

<sup>4</sup> om. S.      <sup>5</sup> pacca, all MSS. exc. Com.      <sup>6</sup> labhate, B., S.

<sup>7</sup> See the corrections of this verse in the J. P. T. S. 1890, p. 93.      <sup>8</sup> °hā, B.      <sup>9</sup> evaṃ, S. Com.

<sup>10</sup> sukicca°, B<sub>1</sub>.      <sup>11</sup> °dhisu, B. B<sub>1</sub>. Com.

<sup>12</sup> avicī°, B.; avicitam ka°, B<sub>1</sub>.      <sup>13</sup> veluph°, S.

<sup>14</sup> °tari, S.; °tari, B.      <sup>15</sup> °gurū, S.      <sup>16</sup> °pam, B., S.

<sup>17</sup> putibi°, B. B<sub>1</sub>.      <sup>18</sup> °smi, B<sub>1</sub>.

[ho, imasmiṃ cāyaṃ samaye kālaṃ kareyya yathābhaṭaṃ nik-  
khitto evaṃ niraye. Taṃ kissa hetu? Cittaṃ hi 'ssa bhikkhave  
padosiṭaṃ<sup>1</sup>. Cittapadosahetu ca pana evaṃ idh'ekacco kāyassa  
bhedā parammaranā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ  
upapajjati<sup>2</sup>.

Etam atthaṃ Bhagavā avoca. Tatth'etaṃ itivuccati:

Padutṭhacittaṃ natvāna ekaccam iha puggalaṃ  
etaṃ atthaṃ viyākāsi Satthā bhikkhūna<sup>3</sup> santike:  
Imasmiṃ cāyaṃ samaye kālaṃ karissati puggalo  
nirayasmiṃ<sup>4</sup> upapajjeyya cittaṃ hi 'ssa padosiṭaṃ.  
Cittappadosahetu<sup>5</sup> hi sattā gacchanti duggatiṃ<sup>6</sup>  
yathābhaṭaṃ nikkhipeyya evaṃ eva tathāvidho  
kāyassa bhedā duppanño nirayaṃ so 'papajjati<sup>7</sup> ti.

Ayaṃ pi attho vutto Bhagavatā, iti me sutan ti (Cf.

It. p. 12 sq.).

Idaṃ sam<sup>o</sup>

Sace bhāyatha<sup>8</sup> dukkhassa sace vo dukkham appiyaṃ  
mākattha pāpakaṃ kammaṃ āvi vā yadi vā raho  
sace 'va pāpakaṃ kammaṃ karissatha karoṭha vā  
na vo dukkhā pamutyatthi upeccāpi palāyatan ti (Cf.

Idaṃ sam<sup>o</sup>

S. I, p. 209).

Adhammena dhaṇaṃ laddhā musāvādena cūbhayaṃ  
mameti bālā maññanti, taṃ kathaṃ nu bhavissati? —  
Antarāyā<sup>9</sup> bhavissanti sambhaṭṭassa vinassati  
matā saggāṃ na gacchanti, nanu ettāvataṃ hatā ti?

Idaṃ sam<sup>o</sup>

Kathaṃ khaṇati<sup>10</sup> attānaṃ, kathaṃ mittehi jīrati  
kathaṃ vivatṭate dhammā, kathaṃ saggāṃ na gacchati? —  
Lobhā khaṇati attānaṃ, luddho mittehi jīrati  
lobhā vivatṭate dhammā, lobhā saggāṃ na gacchati<sup>11</sup> ti.

Idaṃ sam<sup>o</sup>

Caranti<sup>12</sup> bālā dummedhā amitteneva attanā  
karontā<sup>13</sup> pāpakaṃ kammaṃ yaṃ hoti kaṭukapphulaṃ.

<sup>1</sup> 'tan ti, S.      <sup>2</sup> uppajj<sup>o</sup>, S.      <sup>3</sup> bhikkhūnaṃ, B. S.

<sup>4</sup> 'smi, B.;      <sup>5</sup> cittapadosahetu, all MSS.      <sup>6</sup> 'ti, B.

<sup>7</sup> upapa<sup>o</sup>, S.; upajja<sup>o</sup>, B.      <sup>8</sup> bhayata, B.

<sup>9</sup> all MSS. add su.      <sup>10</sup> khaṇāti, S.      <sup>11</sup> 'ti (without ti), S.

<sup>12</sup> ca rakkhanti, B.      <sup>13</sup> 'to, B.; 'ti, B.



*Na taṃ kammaṃ katam<sup>1</sup> sādhu yaṃ katvā anutappati<sup>2</sup>  
yassa assumukho rodanṃ vipākaṃ paṭisevati ti* (S. I,  
p. 57; Dh. v. 66 sq.).

Idaṃ sam<sup>3</sup>

*Dukkaraṃ duttitikkhaṇ ca aviyaṭṭena sāmānāṃ  
bahū hi tattha sambādā yattha bālo pasidati* (S. I, p. 7).  
*Yo hi atthaṇ ca dhammaṇ ca bhāsamāne Tathāgate  
mananṃ padosaye bālo<sup>4</sup>, moghanṃ lho tassa jīvitāṃ.  
Etaṇ<sup>5</sup> cāhaṇ<sup>6</sup> arahāmi dukkhaṇ ca ito ca pāpiyataraṇ  
bhante, yo appameyyesu Tathāgatesu cittaṇ padosemi avi-  
tarāgo<sup>7</sup> ti.*

Idaṃ sam<sup>8</sup>

*Appameyyaṇ paminanto ko 'dha vidvā vikappaye  
appameyyaṇ pamāyantaṇ nivutaṇ<sup>9</sup> maññe akissavan ti*

Idaṃ sam<sup>10</sup> [(S. I, p. 149).

*Purisassa hi jātassa kudhāri<sup>11</sup> jāyate mukhe  
yāya chindati attānaṇ bālo dubbhāsitaṇ bhaṇaṇ* (S. I,  
p. 149; A. V, p. 171. 174).

*Na hi satthaṇ<sup>12</sup> sunisitaṇ<sup>13</sup> visaṇ kalāhalaṇ<sup>14</sup> iva<sup>15</sup>  
evaṇ viraddhaṇ pāpeti<sup>16</sup> vācā dubbhāsitaṇ yathā ti*

Idaṃ sam<sup>17</sup> [(Cf. Jāt. III, p. 103).

*Yo nindiyaṇ pasamsati  
taṇ vā nindati yo pasamsiya  
vicināti mukhena so kaliṇ<sup>18</sup>  
kalinā tena sukhaṇ na vindati.  
Appamatto ayaṇ kali  
yo akkhesu dhanaparājayo  
sabbassāpi sahāpi attanā  
ayaṇ eva mahattaro kali  
yo sugatesu<sup>19</sup> mananṃ padosaye ti.  
Sataṇ sahassānaṇ nirabbudānaṇ<sup>20</sup>  
chattimsati<sup>21</sup> pañca<sup>22</sup> ca abbudāni*

<sup>1</sup> om. B.

<sup>2</sup> °kappati, B.

<sup>3</sup> balaṇ, B.

<sup>4</sup> etaṇ tassa, B.

<sup>5</sup> °gā, all MSS.

<sup>6</sup> nivattaṇ, B.

<sup>7</sup> so all MSS.

<sup>8</sup> sattaṇ, B., S.

<sup>9</sup> sunissitaṇ, S.

<sup>10</sup> °lam, B., S. Com.; hālakalam, B.

<sup>11</sup> pī ca, S.

<sup>12</sup> pāpeti, B.; pāneti, S.

<sup>13</sup> kali, S.; kali, B.

<sup>14</sup> °tena, B.

<sup>15</sup> °dāni, B.

<sup>16</sup> chattisatippañca, B.

*yam ariyagarahī nirayaṃ upeti  
vācam manāṃ ca paññāya pāpakan ti* (S. I,  
p. 149; A. II, p. 3 sq.; V, p. 171. 174).

Idaṃ saṃ<sup>o</sup>

*Yo lobhagūṇe anuyutto, so vacasā<sup>1</sup> paribhāsati aṃṇe  
assaddho anariyo avadaṇṇū<sup>2</sup> maccharī pesuṇiyaṃ anuyutto.*

*Mukhadugga vibhūta<sup>3</sup> anariya<sup>4</sup>*

*bhūnahu pāpaka dukkaṭakāri*

*purisanta kaḷi avajātakaputta<sup>5</sup>*

*mā bahu bhāṇ' idha nerayiko 'si.*

*Rajam ākirase ahitāya*

*sante garahasi kibbisakāri*

*bahūni<sup>6</sup> duccaritāni caritevā*

*gacchasi<sup>7</sup> papataṃ<sup>8</sup> cirarattan<sup>9</sup> ti.*

Idaṃ saṃkilesabhāgiyaṃ suttam.

3. Tattha katamaṃ vāsanābhāgiyaṃ suttam?

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā*

*manasā ce pasannena bhāsati vā karoti vā*

*tato naṃ sukham anveti chāyā va anupāyinī ti* (Dhp. v. 2).

Idaṃ vāsanābhāgiyaṃ suttam.

*Mahānāmo Sakko Bhagavantaṃ etad avoca:—*

*Idaṃ bhante Kapilavatthu<sup>10</sup> iddhaṃ c'eva phitaṃ ca  
bahujanam ākiṇṇamanussam sambādhabhūham<sup>11</sup>. So kho  
ahaṃ bhante Bhagavantaṃ vā<sup>7</sup> payirupāsītva manobhāva-  
niye vā bhikkhū sāyaṇhasamayaṃ Kapilavatthum<sup>12</sup> pavi-  
santo bhantena<sup>13</sup> pi<sup>13</sup> hatthinā samāgacchāmi, bhantena  
pi assena samāgacchāmi, bhantena pi rathena samāgacchāmi,  
bhantena pi sakatena samāgacchāmi, bhantena pi purisena  
samāgacchāmi. Tassa mayham bhante tasmim samaye  
mussat' eva Bhagavantaṃ ārabha sati, mussati dhammaṃ  
ārabha sati, mussati saṃghaṃ ārabha sati. Tassa may-  
ham bhante evaṃ hoti: Imamhi cāham<sup>14</sup> sāyaṇhasamaye<sup>15</sup>  
kālaṃ kareyyam<sup>16</sup>, kā mam' assa gati ko abhisamparāyo ti?*

<sup>1</sup> B. adds ca. <sup>2</sup> anava<sup>o</sup> B. <sup>3</sup> tam, B. <sup>4</sup> oyaṃ, S.

<sup>5</sup> vutta, S. <sup>6</sup> B. adds ca, S. 'dha. <sup>7</sup> B. B. add kho.

<sup>8</sup> pāpakam, S. <sup>9</sup> cira<sup>o</sup>, S. <sup>10</sup> vatthum, B. S.

<sup>11</sup> sambādhabhūham, B. <sup>12</sup> vatthu, B. <sup>13</sup> nāpi, S.

<sup>14</sup> cāyam, S. <sup>15</sup> samaye, S. <sup>16</sup> oyya, B. S.

*Mā bhāyi Mahānāma mā bhāyi<sup>1</sup> Mahānāma, apāpakam<sup>2</sup> te maraṇam bhavissati apāpikā<sup>3</sup> kālakiriyā<sup>4</sup>. Catūhi kho Mahānāma dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Katamehi catūhi?*

*Idha Mahānāma ariyasāvako buddhe aveccappasādena samannāgato hoti: iti pi so Bhagavā araham | pe<sup>5</sup> | Satthā<sup>6</sup> devamanussānam<sup>6</sup> buddho Bhagavā ti. Dhamme | pe<sup>7</sup> | Saṃghe | pe<sup>6</sup> | ariyakantehi silehi samannāgato hoti akhaṇḍehi | pe<sup>5</sup> | samādhisaṃvattanikehi.*

*Seyyathā pi Mahānāma rukkhō pācīnaninno pācīnapoṇo pācīnapabbhāro. So mūlehi chinno katamena papateyyā ti?*

*Yena bhante ninno yena poṇo yena pabbhāro ti.*

*Evam eva kho Mahānāma imehi catūhi dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Mā bhāyi Mahānāma mā bhāyi Mahānāma, apāpakam te maraṇam bhavissati apāpikā kālakiriyā ti (S. V, p. 371).*

*Idam vāsanābhāgiyam suttam.*

*Sukhakāmāni bhūtāni yo daḍḍena na hiṃsati  
attano sukham esāno pecca<sup>8</sup> so labhate sukham ti*

(Ud. p. 12; Dh. v. 132).

*Idam vā<sup>9</sup>*

*Gunṇaṇ<sup>10</sup> ce taramānānam ujum gacchati puṇḍavo  
sabbā tā ujum gacchanti nette ujum gate sati.*

*Evam eva manussesu yo hoti seṭṭhasammato  
so ce<sup>11</sup> 'va<sup>11</sup> dhammam carati pageva itarā pajā,  
sabbaṃ raṭṭhaṃ sukhaṃ seti rājā ce hoti dhammiko ti  
(A. II, p. 76; Jāt. III, p. 111; V, p. 168. 242).*

*Idam vā<sup>9</sup>*

*Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa  
ārāme. Tena kho pana samayena sambhulā bhikkhū Bhaga-*

<sup>1</sup> B. adds idam.

<sup>2</sup> apāpikam, B. S.

<sup>3</sup> kam, B.

<sup>4</sup> yam, B.

<sup>5</sup> pa, B.

<sup>6</sup> om. B.

<sup>7</sup> pa, B. B.; om. S.

<sup>8</sup> pacca, B. B.

<sup>9</sup> B., S. in full.

<sup>10</sup> guṇṇaṇ, S.

<sup>11</sup> B. has ce.



vato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temā-saccayena cārikaṃ pakkamissati ti. Tena kho pana sama-yena Isidatta-Purāṇā thapatayo<sup>1</sup> Sākete paṭivasanti kena-ci-d-eva karaṇīyena. Assosum kho Isidatta-Purāṇā thapa-tayo 'sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pa-kkamissati' ti.

Atha kho Isidatta-Purāṇā thapatayo magge purisaṃ ṭhapesum: yadā tvaṃ ambho purisa passeyyāsī Bhagavan-taṃ āgacchantaṃ arahantaṃ sammāsambuddhaṃ, atha am-hākaṃ āroceyyāsī ti. Dvihatthaṃ ṭhito kho so<sup>2</sup> puriso addasa Bhagavantaṃ dūrato 'va āgacchantaṃ. Disvāna yena Isidatta-Purāṇā thapatayo ten' upasaṅkami, upasaṅ-kamitvā Isidatta-Purāṇe<sup>3</sup> thapatayo etad avoca: ayaṃ bhante Bhagavā āgacchati arahantaṃ sammāsambuddhaṃ, yassa dāni kālaṃ maññathā ti.

Atha kho Isidatta-Purāṇā thapatayo yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā Bhagavantaṃ piṭṭhito piṭṭhito anubandhimsu. Atha kho Bha-gavā maggā<sup>4</sup> okkamma<sup>5</sup> yen' aññatarāṃ rukkhamaṇi ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Isidatta-Purāṇā pi kho thapatayo Bhagavantaṃ abhivādetvā ekam-antaṃ nisīdimsu. Ekamantaṃ nisinnā<sup>6</sup> kho Isidatta-Pu-rāṇā thapatayo Bhagavantaṃ etad avocum: —

Yadā mayaṃ bhante Bhagavantaṃ suṇoma 'Sāvatthiyā<sup>6</sup> Kosalesu cārikaṃ pakkamissati' ti, hoti no tasmim samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā bha-vissati' ti. Yadā<sup>7</sup> mayaṃ bhante Bhagavantaṃ suṇoma 'Sāvatthiyā<sup>6</sup> Kosalesu cārikaṃ pakkanto' ti<sup>8</sup>, hoti no tasmim samaye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā' ti. Yadā mayaṃ bhante Bhagavantaṃ suṇoma 'Kāśisu Magadhesu cārikaṃ pakkamissati' ti, hoti<sup>9</sup> no tasmim sa-maye anattamanatā, hoti domanassaṃ 'dūre no Bhagavā

<sup>1</sup> dha°, B, throughout.

<sup>2</sup> om. B.

<sup>3</sup> Purāṇā, B.

<sup>4</sup> magge okkama, S.

<sup>5</sup> nisinnā, all MSS.

<sup>6</sup> yaṃ, B.

<sup>7</sup> all MSS. add pana.

<sup>8</sup> om. S.

<sup>9</sup> om. B.

*bhavissati* ti. *Yadā*<sup>1</sup> *mayam bhante Bhagavantam suṇoma 'Kāsisa*<sup>2</sup> *Magadhesu cārikaṃ pakkanto* ti, *anappakā no tasmim samaye anattamanatā hoti, anappakaṃ domanassam 'dūre no Bhagavā* ti. *Yadā mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsisa cārikaṃ pakkamissati* ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissati* ti. *Yadā*<sup>3</sup> *mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsisa cārikaṃ pakkanto* ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā* ti. *Yadā mayam bhante Bhagavantam suṇoma 'Kosalesu Sāvattiyaṃ*<sup>4</sup> *cārikaṃ*<sup>5</sup> *pakkamissati* ti, *hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissati* ti. *Yadā*<sup>6</sup> *mayam bhante Bhagavantam suṇoma 'Sāvattiyaṃ*<sup>7</sup> *viharati Jetavane Anāthapiṇḍikassa ārāme* ti, *anappakā no tasmim samaye attamanatā hoti, anappakaṃ somanassam 'āsanne no Bhagavā* ti.

*Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho, abbhokāso pabbajjā alaṇ ca pana vo thapatayo appamā-dāyā* ti.

*Atthi kho no bhante*<sup>8</sup> *etamhā sambādhā añño sambādho sambādhataro c'eva sambādhasamkhātataro cū ti.*

*Katamo pana vo thapatayo etamhā sambādhā añño sambādho sambādhataro c'eva sambādhasamkhātataro cū ti?*

*Idha mayam bhante yadā rājā Pāsenadī*<sup>9</sup> *Kosalo uyyā-nabhiṃ gantukāmo hoti, ye te rañño Pāsenadissa*<sup>9</sup> *Kosalassa nūgā opavayhā*<sup>10</sup> *te kappetvā yā tā rañño Pāsenadissa*<sup>9</sup> *Kosalassa pajāpatiyo piyā manāpā tāsam*<sup>11</sup> *ekaṃ purato ekaṃ pacchato nisidāpema. Tāsam kho pana bhante bhagininaṃ evarūpo gandho hoti, seyyathā pi nāma gandhaka-ṛaṇḍakassa tāva-d-eva vivariyamānassa, yathā taṃ rājā-rahena gandhena vibhūsitānaṃ. Tāsam kho pana bhante bhagininaṃ evarūpo kāyasamphasso*<sup>12</sup> *hoti, seyyathā pi*

<sup>1</sup> B. S. add pana.

<sup>2</sup> after Ma°, B.

<sup>3</sup> B. adds pana.

<sup>4</sup> Sāvatti, B. S.

<sup>5</sup> om. S.

<sup>6</sup> all MSS. add pana.

<sup>7</sup> Kosallesu Sā°, B.

<sup>8</sup> S. inserts tasmim samaye, B. tasmī ca pamaye.

<sup>9</sup> Pāsenadi, B.

<sup>10</sup> opaguyhā, B. S.

<sup>11</sup> tā, B.

<sup>12</sup> kāyassa samph°, B. S.

nāma tūlapicuno vā kappāsapicuno vā, yathā taṃ rājakaññā-  
nam sukhedhitānaṃ. Tasmīṃ kho pana bhante samaye  
nāgo pi rakkhitaḥḥo<sup>1</sup> hoti, tā pi bhaginiyo rakkhitaḥḥā honti,  
attā pi rakkhitaḥḥo<sup>2</sup> hoti. Na<sup>3</sup> kho pana mayaṃ bhante \*  
abhijānāma tūsu bhaginīsu pāpakaṃ cittaṃ uppādentā<sup>4</sup>.  
Ayaṃ kho no bhante etaṃhā sambādhā añño sambādhō  
sambādhataro c'eva<sup>5</sup> sambādhasaṃkhātataro cā ti.

Tasmā ti ha thapatayo sambādhō gharāvāso rajāpatho,  
abbhokāso pabbajjā alaṇ ca pana eo thapatayo appamādaya.  
Catūhi kho thapatayo dhammehi samannāgato ariyasāvako  
sotāpanno hoti avinipātadhammo niyato sambodhiparāyano.  
Katamehi catūhi?

Idha thapatayo sutavā ariyasāvako buddhe aveccappasā-  
dena<sup>6</sup> samannāgato hoti: iti pi so Bhagavā araham<sup>7</sup> | pe<sup>8</sup> |  
Satthā<sup>9</sup> devamanussānaṃ<sup>10</sup> buddho Bhagavā ti. Dhamme...<sup>11</sup>  
Saṃghe...<sup>12</sup> vigatamalamaccherena cetasā agāraṃ<sup>13</sup> ajjhā-  
vasati, muttacāgo payatapāṇi vossaggarato yācayogo dāna-  
saṃvibhāgarato<sup>14</sup>.

Inehi kho thapatayo catūhi dhammehi samannāgato ariya-  
sāvako sotāpanno hoti avinipātadhammo niyato sambodhi-  
parāyano. Tumhe kho thapatayo buddhe aveccappasādena  
samannāgatā: iti pi so Bhagavā araham<sup>15</sup> | pe<sup>16</sup> | Satthā<sup>17</sup>  
devamanussānaṃ<sup>18</sup> buddho Bhagavā ti. Dhamme...<sup>19</sup>  
Saṃghe...<sup>20</sup> Yaṃ kho pana kiñci kule deyyadhammaṃ,  
sabbaṃ taṃ appatīvibhattaṃ silavantehi kalyāṇadhammehi.  
Taṃ kiṃ maññatha thapatayo, kati viya te Kosalesu ma-  
nussā ye tumhākaṃ samasamā, yad idaṃ dānasamvibhā-  
gehi ti?

Lābhā no bhante suladdhaṃ no bhante, yesaṃ no Bha-  
gavā evaṃ jānāti ti (S. V, p. 348 sqq.).

Idaṃ vā<sup>21</sup>

<sup>1</sup> °tabbā, S.

<sup>2</sup> no, B.

<sup>3</sup> °to, B. S.

<sup>4</sup> B, adds sambādhō.

<sup>5</sup> avacca°, B.

<sup>6</sup> om. B., S.

<sup>7</sup> pa, B.

<sup>8</sup> om. B.

<sup>9</sup> ca, B.

<sup>10</sup> ca | pe | B.

<sup>11</sup> aṅgāraṃ, B.

<sup>12</sup> B. Com. add appatīvibhattaṃ.

<sup>13</sup> om. B. S.

<sup>14</sup> pa, B. B.

<sup>15</sup> pa, B.

<sup>16</sup> B. S. in full.



*Ekauppham<sup>1</sup> pūjivāna<sup>2</sup> saḥassakappakoṭiyo<sup>3</sup>  
deve c'eva manusse ca sesena parinibbuto ti<sup>4</sup>.*

Idam vā<sup>5</sup>

*Assatthe<sup>6</sup> haritobhāse saṃvirūlhamhi pādape  
ekam buddhagataṃ saññaṃ alabhiṃ<sup>7</sup> 'ham paṭissato<sup>8</sup>.  
Ajjā tiṃsaṃ tato kappā nābhijānāmi duggatiṃ<sup>9</sup>  
tisso vijjā sacchikatā tassā<sup>10</sup> saññāya vāsanā<sup>11</sup> ti.*

Idam vā<sup>12</sup>

*Piṇḍāya Kosalaṃ puraṃ pāvīsi<sup>13</sup> aggapuggalo  
anukampako purebhattaṃ taṇhānighātano<sup>14</sup> muni.  
Purisassa vaṭaṃsako [hatthe]<sup>15</sup> sabbapupphehi 'lamkato,  
so addasāsi<sup>16</sup> sambuddhaṃ bhikkhusaṃghapurakkhataṃ<sup>17</sup>  
Pavisantaṃ rājamagge<sup>18</sup> devamanussapūjitaṃ<sup>19</sup>  
hattho<sup>20</sup> cittaṃ pasādetvā sambuddhaṃ upasaṅkami.  
So [taṃ] vaṭaṃsakam surabhiṃ<sup>21</sup> vaṇnavantaṃ manora-  
maṃ<sup>22</sup>.*

*sambuddhassa<sup>23</sup> upanāmesi<sup>24</sup> pasanno sehi pāṇi<sup>25</sup>.  
Tato aggisikhā vaṇṇā buddhassa lapanantara  
saḥassaraṃsi vijjū va<sup>26</sup> oḷkā nikkhami ānānā.  
Pudakkhiṇaṃ karitvāna sīse ādiccabandhuno  
tikkhattuṃ parivattetvā<sup>27</sup> muddhaṃ<sup>28</sup> antaradhāyatha<sup>29</sup>.  
Idam disvā<sup>30</sup> acchariyaṃ abbhutaṃ lomahaṃsanaṃ  
ekaṃsaṃ cīvaraṃ kāvā Ānando etad abravi<sup>31</sup>: —  
Ko hetu sitakammāya<sup>32</sup>, byākarohi mahāmune,  
dhammā loko bhavissati, kaṅkhā<sup>33</sup> vitara<sup>34</sup> no<sup>35</sup> mune.  
Yassa<sup>36</sup> taṃ<sup>37</sup> sabbadhammesu sadā nānaṃ pavattati*

<sup>1</sup> 'pphaṇ ca jītv°, B. S.      <sup>2</sup> saḥassaṃ kappā°, S.

<sup>3</sup> om. B. S.      <sup>4</sup> vāsanā, B.; vāsanābhāgiyaṃ, S.

<sup>5</sup> assatte, B.      <sup>6</sup> 'bhi, B. Com.; 'bhi, S.      <sup>7</sup> patiyo, B.

<sup>8</sup> 'ti, B. B.      <sup>9</sup> tassa, B. S.      <sup>10</sup> B. adds vā.

<sup>11</sup> vāsanā, B. S.      <sup>12</sup> pavisati, B. S.      <sup>13</sup> 'tako, S. Com.

<sup>14</sup> hattho, S.      <sup>15</sup> addasāsi, S.; B. adds naṃ.

<sup>16</sup> pūre°, B.      <sup>17</sup> 'maggena, all MSS.      <sup>18</sup> 'mānusa°, B.

<sup>19</sup> hatthā, S.; hattho, B.      <sup>20</sup> surati, S.      <sup>21</sup> 'rammaṃ, B.

<sup>22</sup> sambuddhassa paṇā°, B.      <sup>23</sup> pāṇibhi, B.

<sup>24</sup> iva, all MSS.      <sup>25</sup> 'vattetvā, B.; 'vaḍḍetvā, S.

<sup>26</sup> muddhi°, B.; buddhantara°, S.      <sup>27</sup> 'vāna, B. S.; disvā, B.

<sup>28</sup> abruvi, S.      <sup>29</sup> 'kammassa, B.

<sup>30</sup> kaṅkhavitarāṇo, B.; also S. has vitarāṇo; 'kham vi°, Com.

<sup>31</sup> yass' etaṃ, S.

kaṇkhavematikaṃ<sup>1</sup> theram Ānandaṃ etaḍ abravi: —

Yo so Ānanda puriso mayi cittaṃ pasādayi

caturāsīti kappāni duggatiṃ<sup>2</sup> na gamissati.

Devesu devasobhaggaṃ dībbaṃ rajjaṃ pasāsiya

manujesu manujīndo rājā raṭṭhe bhavissati.

So carīmaṃ<sup>3</sup> pabbajitvā sacchikatvāna<sup>4</sup> dhammatam<sup>5</sup>

paccekabuddho dhūtarāgo Vaṭṭasako [nāma] bharissati.

N'atthi citte paṣaṇṇamhi appakā nāma dakkhiṇā

Tathāgate vā sambuddhe atha vā tassa sūvake.

Evaṃ acintiyā buddhā buddhadhammā acintiyā

acintiyē<sup>6</sup> paṣaṇṇānaṃ pāko<sup>7</sup> hoti acintiyō ti.

Idaṃ vā<sup>8</sup>

Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ evaṃ cetasā ceto  
paricca buddhacakkhunā evaṃ pajānāmi, yathā kho ayaṃ  
puggalo iriyati yaṇ ca paṭipadaṃ paṭipanno yaṇ ca maggaṃ  
samārūḷho, imasmiṃ cāyaṃ samaye kālaṃ kareyya yathā-  
bhaṭaṃ nikkhitto evaṃ sagge. Taṃ kissa hetu? Cittaṃ  
hi<sup>9</sup> 'ssa<sup>10</sup> bhikkhave pasāditaṃ, cittappasādahetu ca pana  
evaṃ idh' ekacco kāyassa bhedaṃ parammarāṇā sugatiṃ<sup>11</sup>  
saggaṃ lokaṃ upapajjeyyā ti.

Etam atthaṃ Bhagavā avoca. Tatth' etaṃ<sup>12</sup> iti<sup>13</sup> vuccati:

Pasannacittaṃ natvāna ekaccaṃ idha puggalaṃ

etam atthaṃ viyākāsi Satthā bhikkhūna<sup>14</sup> santike:

Imasmiṃ<sup>15</sup> cāyaṃ<sup>16</sup> samaye kālaṃ kiriyātha<sup>17</sup> puggalo

saggasmiṃ<sup>18</sup> upapajjeyya cittaṃ hi 'ssa<sup>19</sup> pasāditaṃ.

Cittapasādahetu hi sattā gacchanti sugatiṃ

yathābhaṭaṃ nikkhipeyya evaṃ evaṃ<sup>20</sup> tathāvidho

kāyassa bhedaṃ sappaṇño saggaṃ so upapajjati ti.

Ayaṃ pi attho vutto Bhagavatā, iti me sutaṃ ti (Cf.

It. p. 13 sq.).

Idaṃ vā<sup>21</sup>

<sup>1</sup> kaṇkhā°, S.; kaṇkhi°, B. <sup>2</sup> °ti, B.

<sup>3</sup> cari°, all MSS. against the metre.

<sup>4</sup> °katvā, B. B., Com.; B. adds ca. <sup>5</sup> dhammap, B. Com.

<sup>6</sup> °yesu, B., S. <sup>7</sup> vipāko, B., S. <sup>8</sup> B., S. in full.

<sup>9</sup> c'assa, B. <sup>10</sup> atth' etaṃ, S. <sup>11</sup> om. B., S.

<sup>12</sup> °nam, B., S. <sup>13</sup> imasmiṃ vāye, B. <sup>14</sup> °ka°, B.

<sup>15</sup> saggamhi, B. <sup>16</sup> taññissa B. <sup>17</sup> etaṃ, S.

*Suvannachadanam nāvam nāri āruyha tiṭṭhasi<sup>1</sup>  
 ogāhase polkharanīm<sup>2</sup> padmam<sup>3</sup> chindusi paṇinā (V.V. p. 4).  
 Kena te tādiso vanno ānubhāvo juti ca te  
 uppajjanti ca<sup>4</sup> te bhogā ye keci manas'icchitā  
 pucchitā<sup>5</sup> devate saṃsa, kissa kammass' idam phalam? —  
 Sā devatā attamanā devarājena pucchitū  
 \* pañham puttā<sup>6</sup> viyakāsi<sup>7</sup> Sakkaṃ itī me sutam<sup>8</sup>;  
 Addhānapaṭipannāham<sup>9</sup> disvā thūpaṃ manoraman<sup>10</sup>  
 taṭṭha cittaṃ pasādesi<sup>11</sup> Kassapassa yasassino  
 padmapupphēhi<sup>12</sup> pūjesi<sup>13</sup> pasannā sehi paṇihi<sup>14</sup>.  
 Tass' eva kammassa phalam vipāko  
 etādisam<sup>15</sup> katapuññā labhanti<sup>16</sup> ti.*

Idam vā<sup>17</sup>

*Dānakathā silakathā saggakathā puññakathā puññavipā-  
 kakathā ti<sup>18</sup>.*

Idam vā<sup>19</sup>

*Api cāpi paṃsuthūpesu uddissakatesu<sup>20</sup> dasabaladharānam  
 tattha pi kāraṃ katvā saggesu narā pamodenti<sup>21</sup> ti<sup>22</sup>.*

Idam vā<sup>23</sup>

*Devaputtasarīravannā sabbe subhagasaṇṭhiti<sup>24</sup>  
 udakena paṃsum<sup>25</sup> temetvā thūpaṃ vadḍheta<sup>26</sup> Kassapaṃ.  
 Ayaṃ sugatte<sup>27</sup> sugatassa thūpo  
 mahesino dasabaladhammacārino<sup>28</sup>  
 yasmiṃ<sup>29</sup> ime devamanujā pasannā  
 kāraṃ karonto<sup>30</sup> jarāmarañā pamuccare ti<sup>31</sup>.*

Idam vā<sup>32</sup>

*Uḷāraṃ vata<sup>33</sup> tam<sup>34</sup> āsi yāham thūpaṃ<sup>35</sup> mahesino*

<sup>1</sup> °ti, B. S.      <sup>2</sup> °nī, all MSS.      <sup>3</sup> padumam, B. S.

<sup>4</sup> om. S.      <sup>5</sup> pucchā, S.      <sup>6</sup> byā°, B.

<sup>7</sup> sutam, B.      <sup>8</sup> addhāham paṭi°, S.

<sup>9</sup> °rammam, B.      <sup>10</sup> °ti, B. S.

<sup>11</sup> padmu°, B.; paduma°, S.; padumma°, B.

<sup>12</sup> °sim, B.      <sup>13</sup> °bhi, B.; om. B.      <sup>14</sup> °sā, S.

<sup>15</sup> °ti (without ti), S.      <sup>16</sup> B. S. in full.

<sup>17</sup> vāsanā, B. S.      <sup>18</sup> udissa°, B.      <sup>19</sup> mod°, B.

<sup>20</sup> vo vāsanābhāgi, S.      <sup>21</sup> °bhava°, S.      <sup>22</sup> °su, B.

<sup>23</sup> vadḍhedhi, S.      <sup>24</sup> sugate, B.      <sup>25</sup> °dhārino, B.

<sup>26</sup> tasmim, B.      <sup>27</sup> °tā, S.      <sup>28</sup> vantam, S.

<sup>29</sup> rūpaṃ, B.



*uppalāni ca cattāri mālaṇ ca abhiropayi.  
Aṇṇa timsa<sup>1</sup> tato kappā nābhijānāmi duggatim<sup>2</sup>  
vinipātāṃ na gacchāmi thūpaṃ pūjetvā Suttuno ti<sup>3</sup>.  
Idaṃ vā<sup>4</sup>*

*Battimsalakkhaṇadharassa<sup>5</sup> vijitavijayassa lokanāthassa  
satasahassa<sup>6</sup> kappe mudito thūpaṃ apūjesi<sup>7</sup>. Yaṃ mayā  
pasutaṃ<sup>8</sup> puññaṃ tena ca puññaṇa devasobhagaṃ rajjāni  
ca<sup>9</sup> kāritāni anāgantūna vinipātāṃ. Yaṃ cakkhuṃ<sup>10</sup> adanta-  
damakassa sāsane paṇihitaṃ, tathā cittaṃ, taṃ me sabbāṃ  
laddhaṃ, vimuttacitt<sup>11</sup>amhi vidhūtalatā ti.*

*Idaṃ vā<sup>12</sup>*

*Sāmākapattodanamattam eva hi<sup>13</sup>  
paccekabuddhasmiṃ<sup>14</sup> adāsi dakkhiṇaṃ  
vimuttacitte akkhile anāsava  
araṇavihārimhi<sup>15</sup> asaṇṇamānase.  
Tasmiṃ<sup>16</sup> ca okappayi<sup>17</sup> dhammam uttamaṃ  
tasmiṃ<sup>18</sup> ca dhamme paṇidhesi<sup>19</sup> mānasāṃ:  
evaṃ vihārihi<sup>20</sup> me saṃgamo siyā  
bhava kudassu<sup>21</sup> pā ca mā apekkhavā.  
Tass<sup>22</sup> eva kammaṣṣa vipākato ahaṃ  
sahassakkhattuṃ Kurusūpapajjatha  
dīghāyukesu amamesu pāṇisu<sup>23</sup>  
visesagāmīsu<sup>24</sup> ahīnagāmīsu<sup>25</sup>.  
Tass<sup>26</sup> eva kammaṣṣa vipākato ahaṃ  
sahassakkhattuṃ tidasopapajjatha  
vicitramūlābharaṇānulepīsu  
visiṭṭhakāyūpagato yasassīsu.  
Tass<sup>27</sup> eva kammaṣṣa vipākato ahaṃ  
vimuttacitto akkhilo anāsavo  
imehi me antimadehadhāribhi<sup>28</sup>*

<sup>1</sup> timsaṃ, S.; tisan, B.      <sup>2</sup> ti, B.  
<sup>3</sup> om. S.      <sup>4</sup> vāsana, S.      <sup>5</sup> battisa<sup>o</sup>, B.; battiṇsa<sup>o</sup>, B.  
<sup>6</sup> saṇṇassaṃ, B.      <sup>7</sup> pūjesi, S.      <sup>8</sup> ta, B.  
<sup>9</sup> om. B.      <sup>10</sup> cakkhu, B. B.      <sup>11</sup> ti, B.  
<sup>12</sup> buddhamhi, B.      <sup>13</sup> ramhi, S.      <sup>14</sup> tasmi, B. B.  
<sup>15</sup> hi, S.      <sup>16</sup> paṇadhemi, S.      <sup>17</sup> rihi, B.  
<sup>18</sup> kudāsu, B.; Com. omits pi.      <sup>19</sup> ōṇisu, S. Com.  
<sup>20</sup> misu, B. B.      <sup>21</sup> ōṇisu, Com.      <sup>22</sup> dhāri, S.

samāgamo<sup>1</sup> āsi hitāhitāsihi<sup>2</sup>.  
 Paccakkhaṃ khvimaṃ avaca Tathāgato [jino]  
 samijjhate silavato<sup>3</sup> yad icchati  
 yathā yathā me manasā<sup>4</sup> vicintitaṃ  
 tathā samiddhaṃ, ayam antimo bhavo ti<sup>5</sup>.

Idaṃ vā<sup>6</sup>

Ekaṭimsamhi kappamhi jino anejo  
 anantadassī bhagavā Sikhī ti  
 tassāpi rājā bhātā<sup>7</sup> Sikhāṇḍi<sup>8</sup>  
 buddhe ca dhamme ca abhipasanno.

Purinibbute lokavināyakamhi<sup>9</sup>  
 thūpaṃ s'akāsi vipulaṃ mahantaṃ  
 samantato gāvutikaṃ<sup>10</sup> mahesino  
 devātidevassa naruttamassa.

Tasmaṃ manusso balim ābhīhāri<sup>11</sup>  
 paggayha jātisu manaṃ pahattho  
 vātena pupphaṃ patitassa ekaṃ  
 tāhaṃ gahetvāna<sup>12</sup> tass' ev' adāsi<sup>13</sup>.

So maṃ avocābhipasannacitto<sup>14</sup>:  
 tuyham<sup>15</sup> eva<sup>15</sup> etaṃ<sup>16</sup> pupphaṃ dadāmi<sup>17</sup>  
 tāhaṃ gahetvā abhiropayesi<sup>18</sup>

punappunaṃ buddham anussaranto.

Ajja tiṃsaṃ<sup>19</sup> tato kappā<sup>20</sup> nābhijānāmi duggatiṃ<sup>21</sup>  
 vinipātāṃ ca na gacchāmi, thūpapūjāy' <sup>22</sup> idaṃ phalaṃ ti.

Idaṃ vā<sup>6</sup>

Kapilaṃ nāma nagaraṃ suvibhattaṃ mahāpathaṃ  
 ākiṇṇaṃ iddhaṃ phītaṃ<sup>23</sup> ca Brahmaḍattassa rājino.

Kummāsaṃ<sup>24</sup> vikkiṇiṃ<sup>25</sup> tattha Pañcālānaṃ puruttame

<sup>1</sup> °gate, S.

<sup>2</sup> °bhi, B<sub>1</sub>.

<sup>3</sup> silāto, B<sub>1</sub>.

<sup>4</sup> mā°, S.

<sup>5</sup> om. S.

<sup>6</sup> vāsanā, S.

<sup>7</sup> bhāhā, B<sub>1</sub>.

<sup>8</sup> Sikhin ti, B<sub>1</sub>; Sikhī ti, B.

<sup>9</sup> °kam pi, B<sub>1</sub>.

<sup>10</sup> °takam, S.

<sup>11</sup> °ri, S.; °hari, Com.

<sup>12</sup> °tvā, B<sub>1</sub>.

<sup>13</sup> °siṃ, B.

<sup>14</sup> avocāti°, B<sub>1</sub>. S.

<sup>15</sup> tuyh' eva, B<sub>1</sub>. S.

<sup>16</sup> ekaṃ, S.

<sup>17</sup> dadāsi, B<sub>1</sub>; adāsi, S.

<sup>18</sup> °siṃ, B<sub>1</sub>.

<sup>19</sup> tiṃsa, B<sub>1</sub>; tisan, B<sub>1</sub>.

<sup>20</sup> kappe, B<sub>1</sub>.

<sup>21</sup> °ti, B<sub>1</sub>; om. B.

<sup>22</sup> °pūjā, S.

<sup>23</sup> pītaṃ, S.

<sup>24</sup> kumāsaṃ, B. B<sub>1</sub>.

<sup>25</sup> vikiṇi, B<sub>1</sub>; vikini, S.

so 'haṃ addassi<sup>1</sup> sambuddhaṃ upariṭṭhaṃ yasassinaṃ.  
 Hattho cittaṃ pasādetvā nimantesi naruttamaṃ  
 Ariṭṭhaṃ dhuvabhāttena yaṃ me gehasmiṃ<sup>2</sup> vijjatha.  
 Tato ca kattiko<sup>3</sup> punno punṇamāsi upaṭṭhitā  
 navaṃ dussayugaṃ gayha Ariṭṭhassopanāmayi<sup>4</sup>.  
 Pusannacittaṃ nātvāna paṭigaṇhi naruttamo  
 anukampako<sup>5</sup> kārūṇiko taṇhānighātano<sup>6</sup> muni.  
 Tāhaṃ kammaṃ karitvāna kalyāṇaṃ buddhavaṇṇitaṃ  
 deve c' eva manusse ca sandhāvitvā<sup>7</sup> tato cuto  
 Bārānasiyaṃ nagare seṭṭhissa ekaputtako  
 adḍhe kulasmiṃ uppajji<sup>8</sup> pāṇehi ca piyataro.  
 Tato ca viññutaṃ patto devaputtana codito  
 pāsādā oruhitvāna sambuddhaṃ upasaṅkami<sup>9</sup>.  
 So me dhammaṃ adesayi anukampāya Gotamo  
 dukkhaṃ dukkhasamuppādaṃ dukkhasa ca atikkamaṃ<sup>10</sup>  
 Ariyaṃ 'tthaṅgikaṃ<sup>11</sup> maggaṃ dukkhūpasamagāmināṃ  
 cattāri ariyasaccāni munidhammaṃ adesayi.  
 Tassāhaṃ vacanaṃ sutvā vihariṃ<sup>12</sup> sāsane rato  
 samathaṃ paṭivijjhāhaṃ rattiṃdivaṃ<sup>13</sup> atandito<sup>14</sup>  
 Ajjhattaṇ ca bahiddhā ca ye me vijjimsu āsavā  
 sabbe āsuṃ samacchinnā na ca uppajjare<sup>15</sup> puna.  
 Puriyantakataṃ dukkhaṃ carimo yaṃ samussayo  
 jātimaṇasaṃsāro n'atthi dāni punabbhavo ti.  
 Idaṃ vāsanābhāgiyaṃ suttaṃ.

4. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Udāhaṃ adho<sup>16</sup> sabbadhi vippamutto<sup>17</sup>  
 ayam<sup>18</sup> ahasmī<sup>19</sup> ti anānupassī  
 evaṃ vimutto udatāri<sup>20</sup> oghaṃ  
 atinṇapubbaṃ apunabbhavāya ti (Cf. p. 63).

Idaṃ nibbedhabhāgiyaṃ suttaṃ.

<sup>1</sup> addasim, B.; addasasi, B. <sup>2</sup> smi, B. B.

<sup>3</sup> kā, B. S. <sup>4</sup> yim, B. <sup>5</sup> pam, S.

<sup>6</sup> nigghātano, B. S. <sup>7</sup> vetvā, S.

<sup>8</sup> upapajji, S. <sup>9</sup> mim, S. <sup>10</sup> kkamaṇaṃ, B.

<sup>11</sup> ariyaṃ ca atṭha°, B.; ariyā ca atṭha°, S.

<sup>12</sup> ri, B.; vihasi, S. <sup>13</sup> rattidi°, B.

<sup>14</sup> ahantito, B. <sup>15</sup> upa°, B. B. <sup>16</sup> B. adds ca.

<sup>17</sup> vimutto, B. <sup>18</sup> ayahasmī, S.

<sup>19</sup> tari, B.; udadati, B.



*Sīlavato Ānanda na cetanā karaṇīyā 'kinti me avipparisāro jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ sīlavato avipparisāro jāyeyya.*

*Avipparisārino<sup>1</sup> Ānanda na cetanā karaṇīyā 'kinti me pāmojjaṃ<sup>2</sup> jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ avipparisārino pāmojjaṃ<sup>2</sup> jāyeyya.*

*Pamuditena Ānanda na cetanā karaṇīyā 'kinti me pīti jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ pamuditassa pīti jāyeyya.*

*Pitimanassa Ānanda na cetanā karaṇīyā 'kinti me kāyo passambheyyā' ti. Dhammatā esā Ānanda, yaṃ pitimanassa kāyo passambheyya.*

*Passaddhakāyassa Ānanda na cetanā karaṇīyā 'kintāhaṃ<sup>3</sup> sulhaṃ vediyeyyan' ti. Dhammatā esā Ānanda, yaṃ passaddhakāyo sulhaṃ vediyeyya.*

*Sukhino Ānanda na cetanā karaṇīyā 'kinti me samādhi jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ sukhino samādhi jāyeyya.*

*Samāhitassa Ānanda na cetanā karaṇīyā 'kintāhaṃ<sup>4</sup> yathābhūtaṃ pajāneyyan' ti. Dhammatā esā Ānanda, yaṃ samāhito yathābhūtaṃ pajāneyya.*

*Yathābhūtaṃ pajānatā Ānanda na cetanā karaṇīyā 'kinti me nibbidā jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ yathābhūtaṃ pajānanto nibbideyya<sup>5</sup>.*

*Nibbindantena Ānanda na cetanā karaṇīyā 'kinti me virāgo jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ nibbindanto virajjeyya.*

*Virajjantena Ānanda na cetanā karaṇīyā 'kinti me vimutti jāyeyyā' ti. Dhammatā esā Ānanda, yaṃ virajjanto vimutteyya.*

*Vimuttena Ānanda na cetanā karaṇīyā 'kinti me vimutti-nāṇadassanaṃ uppajjeyyā' ti. Dhammatā esā Ānanda, yaṃ vimuttassa vimutti-nāṇadassanaṃ uppajjeyyā<sup>6</sup> ti (Cf. A. V, p. 2 sq.; 312 sq.).*

*Idaṃ ni<sup>7</sup>*

<sup>1</sup> 'nā, B.      <sup>2</sup> pāmujjaṃ, B.

<sup>3</sup> kintāyaṃ B.; kinti 'haṃ, S.      <sup>4</sup> kintāyaṃ, B.

<sup>5</sup> nibbideyya, B.      <sup>6</sup> upajj°, B.; upapa°, B.

<sup>7</sup> B., S. in full.

*Yadā have pātubhavanti dhammā  
ātāpino jhāyato brāhmaṇassa  
ath' assa kaṅkhā vapayanti sabbā  
yato pajānāti sahetudhamman ti* (Vin. I, p. 2;  
Ud. p. 1).

Idaṃ ni<sup>o</sup> :

*Yadā have pātubhavanti dhammā  
ātāpino jhāyato brāhmaṇassa  
ath' assa kaṅkhā vapayanti sabbā  
yato khayam paccayānaṃ avedī ti* (Vin. I, p. 2;  
Ud. p. 2).

Idaṃ ni<sup>o</sup> :

*Kiṃ nu kujjhasi mā kujjhi  
akkodho<sup>3</sup> Tissa te varaṃ  
kodhamānamakkhavinayatthaṃ<sup>4</sup> hi<sup>5</sup>  
Tissa brahmacariyaṃ vussatī ti* (S. II, p. 282).

Idaṃ ni<sup>o</sup> :

*Kadāhaṃ Nandaṃ passeyyaṃ āraññaṃ<sup>6</sup> paṃsukūlikam  
aṇṇātuṇchena yāpentam kāmesu anapekkhinan ti* (S. II, \*  
p. 281).

Idaṃ ni<sup>o</sup> :

*Kiṃ su jhītvā<sup>7</sup> sukhaṃ seti<sup>8</sup> kiṃ su jhītvā<sup>9</sup> na socatī<sup>10</sup>  
kiss' assa<sup>11</sup> ekadhammassa vadhāṃ rocesi Gotamā ti? —  
Kodhaṃ jhītvā<sup>12</sup> sukhaṃ seti kodhaṃ jhītvā<sup>13</sup> na socatī  
kodhassa visamūlassu madhuraggassa<sup>14</sup> brāhmaṇa  
vadhāṃ ariyā paṃsanti taṃ<sup>15</sup> hi<sup>16</sup> jhītvā<sup>17</sup> na socatī ti*  
(S. I, p. 161).

Idaṃ ni<sup>o</sup> :

*Kiṃ<sup>18</sup> sū<sup>19</sup> hane uppaṭṭitaṃ<sup>20</sup> kiṃ<sup>21</sup> su jātaṃ vinodaye  
kiṃ<sup>22</sup> c'assu<sup>23</sup> pajahe dhiro kissābhisamayo sulho? —*

<sup>1</sup> S. in full.

<sup>2</sup> nibbe, S.

<sup>3</sup> akodho, S. <sup>4</sup> °vinayanatthaṃ, S.; °vinayanattam, B.

<sup>5</sup> ti, B. <sup>6</sup> ar°, S. <sup>7</sup> jhītvā, Com.; chītvā, B.; chetvā, B. S.

<sup>8</sup> sehi, B. <sup>9</sup> jhītvā, B.; chītvā, B.; chetvā, S.

<sup>10</sup> socanti, B. <sup>11</sup> kiṃ c'assa, B. S.

<sup>12</sup> jhītvā, B.; chītvā, B.; chetvā, S. <sup>13</sup> °saggassa, S.

<sup>14</sup> samvi, S. <sup>15</sup> ki, B. B.; su, all MSS.

<sup>16</sup> uppaṭ°, B. Com.; upat°, S.; upatt°, B.

<sup>17</sup> ki, B. <sup>18</sup> ki ca su, B.

*Kodham hane uppatitam<sup>1</sup> rūgam jātam vinodaye  
avijjam pajahe<sup>2</sup> dhiro saccābhisamayo sukho ti<sup>3</sup>.*

Idam ni<sup>o 4</sup>

- \* *Sattiyā viya omattho dayhamāne<sup>5</sup> va<sup>3</sup> matthake  
kāmarāgapahānāya sato bhikkhu paribbaje<sup>6</sup>. —  
Sattiyā viya omattho dayhamāne<sup>5</sup> va<sup>3</sup> matthake  
sakkāyaditthipahānāya sato bhikkhu paribbaje ti  
(S. I, p. 13; 53).*

Idam ni<sup>o 4</sup>

*Khayantā<sup>7</sup> nicayā sabbe patanantā samussayā<sup>8</sup>  
sabbesam maraṇam āgama sabbesam jīvitam<sup>9</sup> addhuvam<sup>9</sup>.  
Etaṃ bhayaṃ<sup>10</sup> maraṇam pekkhamāno  
puññāni kayirātha<sup>11</sup> sukhāvahāni<sup>12</sup>.  
Khayantā<sup>13</sup> nicayā sabbe patanantā samussayā<sup>14</sup>  
sabbesam maraṇam āgama sabbesam jīvitam addhuvam.  
Etaṃ bhayaṃ maraṇam pekkhamāno  
lokāmisam pajahe santi<sup>15</sup>-pekkho ti.*

Idam ni<sup>o 4</sup>

- \* *Sukham sayanti munayo na te socanti<sup>16</sup> Māvidha<sup>17</sup>  
yesam jhānarataṃ cittaṃ, paññavā susamāhito  
āraddhaviṛiyo pahitatto ogham tarati duttaram<sup>18</sup>  
virato<sup>19</sup> kāmasaṇṇāya sabbasaṃyojanātito<sup>20</sup>  
nandibhava-parikkhiṇo<sup>21</sup> so gambhīre na sīdati ti (Cf.  
S. I, p. 53).*

Idam ni<sup>o 4</sup>

*Saddahāno arahataṃ dhammam nibbānapattiyaṃ  
sussusam labhate paññaṃ appamatto vicakkhaṇo.*

<sup>1</sup> uppat°, B.; upat°, B., S.

<sup>2</sup> apa°, B.

<sup>3</sup> om. B.

<sup>4</sup> nibbedha, S.

<sup>5</sup> °māno, B.

<sup>6</sup> oje ti, B.

<sup>7</sup> sabbe khayantā, B., S. (°nta).

<sup>8</sup> pam°, S.; sapamussapayā, B.

<sup>9</sup> °ta dhuvam, B.

<sup>10</sup> bhaya, B.

<sup>11</sup> kiriyaṭha, B.

<sup>12</sup> sukha°, B.

<sup>13</sup> sabbe kh°, B., S.

<sup>14</sup> pam°, B.

<sup>15</sup> santim, B.

<sup>17</sup> Madhiva, S.

<sup>16</sup> socenti, S.

<sup>19</sup> viratto, B. B.

<sup>18</sup> dukkaram, B. B.

<sup>20</sup> °tito, B.; sabbe s°, S.

<sup>21</sup> nandibhava°, S.; nandirāga°, B.



*Paṭirūpakāri dhuravā utthātā vīdatē dhanam  
saccena kittim pappoti dadam mittāni ganthati<sup>1</sup>  
asmā lokā param lokam evam<sup>2</sup> pecca<sup>3</sup> na socati<sup>4</sup> ti (S. I, \**

p. 214sq.).

Idam ni<sup>5</sup>

*Sabbaganthapahīnassa vippamuttassa te<sup>6</sup> sato<sup>6</sup>  
samanassa na tam sādhu yad<sup>7</sup> aññam anusāsati.  
Yena kenaci vaṇṇena saṃvāso Sakka jāyati  
na tam aharati sappañño<sup>8</sup> manasā anukampitum.  
Manasā ce pasannena yad<sup>7</sup> aññam anusāsati  
na<sup>9</sup> tena hoti saṃyutto yānukampā<sup>10</sup> anuddayā ti  
(S. I, p. 206).*

Idam ni<sup>11</sup>

*Rāgo ca doso ca kuto nidānā  
arati rati lomahaṃso kutojā  
kuto samutthāya<sup>12</sup> manovitakkā  
kumārakā dhaṃkam iv' ossajanti? — \**  
*Rāgo ca doso ca ito nidānā<sup>13</sup>  
arati rati lomahaṃso itojā  
ito samutthāya manovitakkā  
kumārakā dhaṃkam iv' ossajanti.  
Snehajā<sup>14</sup> attasambhūtā<sup>15</sup>  
nigrodhasseva khandhajā  
puṭhū<sup>16</sup> visattā<sup>17</sup> kāmesu  
māluvā va vitatā vane.  
Ye naṃ pajānanti ito<sup>18</sup> nidānaṃ  
te naṃ vinodenti suṇohi yakkha  
te<sup>19</sup> duttaraṃ ogham imaṃ taranti  
atiṇṇapubbaṃ apunabbhavāyā ti (S. I, p. 207sq.).*

Idam ni<sup>20</sup>

<sup>1</sup> gandh°, B. Com.; bandh°, B.

<sup>2</sup> sa ve, S.; evam (—) sa ve, Com. <sup>3</sup> pacca, B.

<sup>4</sup> °ti (without ti), B. <sup>5</sup> nibbedha, S.

<sup>6</sup> desato, S. <sup>7</sup> yam, B. <sup>8</sup> samp°, B.; sapa°, S.

<sup>9</sup> after tena, B. <sup>10</sup> °pi, B.

<sup>11</sup> nibbe, B.; nibbedha, S. <sup>12</sup> °tthānaya, S.

<sup>13</sup> °nam, S. <sup>14</sup> senaha°, B. <sup>15</sup> attha°, B. B.

<sup>16</sup> puṭhu, B. S. <sup>17</sup> visatthā, B. B.

<sup>18</sup> yato, S. <sup>19</sup> ta, B. S.

*Dukkaraṃ Bhagavā sudukkaraṃ Bhagavā ti.*

*Dukkaraṃ vā pi karonti (Kāmadā ti Bhagavā) sekha<sup>1</sup> sī-*  
*lasamāhitā<sup>2</sup> t̥hitattā<sup>3</sup>*

*anāgāriyupetassa<sup>4</sup> tuṭṭhi hoti sukhārahā ti.*

*Dullabhaṃ Bhagavā yad idaṃ tuṭṭhi ti.*

*Dullabhaṃ vā pi labhanti (Kāmadā ti Bhagavā) cittavū-*  
*pasame ratā*

*yesaṃ<sup>5</sup> divā ca ratto ca bhāvanāya rato mano ti.*

*Dussamādaham<sup>6</sup> Bhagavā yad idaṃ cittaṃ ti.*

*Dussamādaham<sup>6</sup> vā pi samādahanti<sup>7</sup> (Kāmadā ti Bhagavā)*  
*indriyūpasame ratā*

*te chetvā maccuno jālaṃ ariyā gacchanti Kāmadā ti.*

*Duggamo Bhagavā visamo maggo ti.*

*Duggame visame vā pi ariyā gacchanti Kāmada*

*anariyā visame magge papatanti avamsirā*

*ariyānaṃ so samo maggo ariyā hi visame samā ti (S. I, p. 48).*

*Idaṃ ni<sup>8</sup>?*

*Idaṃ hitaṃ Jetavanaṃ isisaṃghanisevitaṃ*

*āvutthaṃ<sup>9</sup> dhammarājena pitisañjananaṃ mama.*

*Kammaṃ vijjā ca dhammo<sup>10</sup> ca sīlaṃ jīvitam uttamaṃ*  
*etena maccā<sup>11</sup> sujjhanti na gottena dhanena vā.*

*Tasmā hi paṇḍito poso sampassaṃ atthaṃ attano*

*yoniso vicine dhammaṃ evaṃ tattha visujjhati.*

*Sāriputto<sup>12</sup> va paññāya sīlena<sup>13</sup> upasamena ca*

*yo pi pāraṅgato<sup>14</sup> bhikkhu etāva<sup>15</sup> paramo siyā ti (S. I,*  
*p. 33 sq.; 55; cf. II, p. 277).*

*Idaṃ ni<sup>8</sup>?*

*Atitaṃ nānvāgameyya<sup>16</sup> na paṭikaṅkhe<sup>17</sup> anāgataṃ*

*yad atitaṃ pahīnaṃ taṃ<sup>18</sup> appattaṃ ca anāgataṃ.*

<sup>1</sup> sekha°, B.

<sup>2</sup> t̥hitattā, S.

<sup>3</sup> ana°, B., S.

<sup>4</sup> ca sam, S.

<sup>5</sup> dussamādarahaṃ, B.

<sup>6</sup> samārahanti, B.

<sup>7</sup> nibbedha, S.

<sup>8</sup> āvuttaṃ, B.

<sup>9</sup> avutthaṃ taṃ, S.

<sup>10</sup> dhammā, B.

<sup>11</sup> mavā, S.

<sup>12</sup> sīle, B.

<sup>13</sup> pārag°, B.

<sup>14</sup> ettāva, B.

<sup>15</sup> na anvā°, B.; nanvā°, S.

<sup>16</sup> ppaṭi°, B.

<sup>17</sup> ti, S.

*Paccuppannañ ca yo<sup>1</sup> dhammaṃ tattha tattha vipassati  
asamhiraṃ<sup>2</sup> asamkappaṃ taṃ vidvā-m-anubrūhaye.*

*Ajj<sup>3</sup> eva kiccaṃ<sup>4</sup> ātappaṃ<sup>5</sup>, ko jaññā maraṇaṃ suve?  
na hi no saṃkar'<sup>6</sup> antena mahāsenena maccunā. \**

*Evaṃ vihāri ātāpi ahorattam atanditaṃ  
taṃ ve bhadd'ekaratto<sup>6</sup> ti santo ācikkhate muni ti.*

*Idaṃ ni<sup>7</sup>*

*Cattār' imāni bhikkhave sacchikātabbāni. Katamāni  
cattāri?*

*Atthi bhikkhave dhammā cakkhunā paññāya ca sacchi-  
kātabbā. Atthi dhammā satiyā paññāya ca sacchikātabbā.  
Atthi dhammā kāyena paññāya ca sacchikātabbā. Atthi  
dhammā paññāya veditabbā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā cakkhunā paññāya ca  
sacchikātabbā?*

*Dibbacakkhu<sup>8</sup> suvisuddhaṃ atikkantamānusaṃsaṃ<sup>9</sup> cakkhu-  
nā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā satiyā paññāya ca sacchi-  
kātabbā?*

*Pubbenivāsānussati satiyā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā kāyena paññāya ca sacchi-  
kātabbā?*

*Iddhividhā nirodho kāyena paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā paññāya<sup>10</sup> veditabbā  
paññāya ca sacchikātabbā?*

*Āsavānaṃ khaye nānaṃ paññāya<sup>10</sup> veditabbā paññāya  
ca sacchikātabbā ti (Cf. A. II, p. 182 sq.).*

*Idaṃ nibbedhabbhāgiyaṃ suttam.*

*5. Tattha katamaṃ asekhabbhāgiyaṃ suttam?*

*Yassa selūpamaṃ cittaṃ thitaṃ<sup>11</sup> nānupakampati  
virattaṃ rajāñyesu kopaneyye<sup>12</sup> na kuppati  
yass' evaṃ bhāvitaṃ cittaṃ kuto naṃ dukkham essati ti*

(Ud. p. 41).

<sup>1</sup> yaṃ, B.

<sup>2</sup> 'hiraṃ, S.

<sup>3</sup> kiccaṃ, B.

<sup>4</sup> kātabbā, B.

<sup>5</sup> saṃgar', S.

<sup>6</sup> 'rato, B.

<sup>7</sup> B., S. in full.

<sup>8</sup> 'cakkhuṃ, S.

<sup>9</sup> 'nussakam, B.

<sup>10</sup> B., adds ca.

<sup>11</sup> 'tā, B.

<sup>12</sup> 'niye, B.



Idaṃ asekhabhāgiyaṃ suttaṃ.

Āyasmato ca<sup>1</sup> Sāriputtassa cārikā dasamaṃ veyyākara-  
ṇaṃ kūtābbaṃ ti.

Idaṃ asekhabhāgiyaṃ suttaṃ.

Yo brāhmaṇo bāhita-pāpadhammo

nihuhumko<sup>2</sup> nikkasāvo yatatto<sup>3</sup>

vedantaḡ vusitabrahmacariyo<sup>4</sup>

dhammena so brāhmaṇo<sup>5</sup> brahmacāraṃ<sup>6</sup> vadeyya

yass' ussadaṃ n'atthi kuhiṃci<sup>7</sup> lokaṃ ti (Vin. I, p. 3; Ud.  
p. 3).

Idaṃ a<sup>8</sup>

Bāhivā pāpake dhamme ye caranti sudā satā

khīṇā<sup>9</sup> saṃyojanaṃ buddhā te ve lokasmiṃ<sup>10</sup> brāhmaṇā ti  
(Ud. p. 4).

Idaṃ a<sup>11</sup>

Yattha āpo ca paṭhavi<sup>12</sup> tejo vāyo na gādhati (S. I,  
p. 15; cf. D. I, p. 223).

Na tattha sukkā jotanti ādicco na ppakāsati<sup>13</sup>

na tattha candimā bhāti<sup>14</sup> tamo tattha na vijjati.

Yadā ca attanā vedī muni monena brāhmaṇo

atha rūpā arūpā ca sukhadukkhā pamuccati ti.

Idaṃ a<sup>15</sup>

Yadā sakesu dhammesu pāragū hoti brāhmaṇo

atha etaṃ pisācaṃ ca pakkulaṃ<sup>16</sup> cātivattati ti (Ud. p. 5).

Idaṃ a<sup>17</sup>

Nābhinandati āyantiṃ<sup>18</sup> pakkamantiṃ<sup>19</sup> na socati

saṅgā Saṅgāmaṃ<sup>20</sup> muttaṃ<sup>21</sup> tam ahaṃ brūmi brāhma-  
ṇaṃ ti (Ud. p. 6).

Idaṃ a<sup>22</sup>

<sup>1</sup> om. B.<sub>1</sub>.      <sup>2</sup> nihumhumko, B. S.

<sup>3</sup> vū<sup>o</sup>, B.<sub>1</sub>. S.

<sup>4</sup> B.<sub>1</sub>. S. add ca.

<sup>5</sup> yatatto, B.<sub>1</sub>.

<sup>6</sup> brahmaṇa<sup>o</sup>, B.<sub>1</sub>.

<sup>7</sup> kuhici, B.<sub>1</sub>; kuhim ca, S.; kucici, B.

<sup>8</sup> asekhabhāgiyaṃ, S.

<sup>9</sup> na, B.<sub>1</sub>.

<sup>10</sup> smi, B. B.<sub>1</sub>.

<sup>11</sup> S. in full.

<sup>12</sup> pak<sup>o</sup>, B.<sub>1</sub>.

<sup>13</sup> bhāsati, B.<sub>1</sub>.

<sup>14</sup> asekhā, S.

<sup>15</sup> vakkalaṃ, S.

<sup>16</sup> ti, B.<sub>1</sub>. S.

<sup>17</sup> ti, all MSS.

<sup>18</sup> jīm uttamaṃ, B.<sub>1</sub>.

*Na udakena sucī<sup>1</sup> hoti bahvettha<sup>2</sup> nhāyati jāno  
yamhi saccaṃ ca dhammo ca so sucī so ca brāhmaṇo ti* (Ud. p. 6).

Idaṃ a<sup>o</sup> 3

*Yadā have pātubhavanti dhammā  
ātūpino jhāyato brāhmaṇassa  
vidhūpayam tiṭṭhati Mārasenam  
suriyo va obhāsayaṃ antalikkhan ti* (Vin. I, p. 2;  
Ud. p. 2).

Idaṃ a<sup>o</sup> 3

*Santindriyaṃ passatha iriyamānaṃ  
tevijjapattaṃ apahānadhammaṃ,  
sabbāni yogāni upātivatto  
akiñcano iriyati paṃsukuliko.  
Taṃ devatā sambahulā ulāra  
brahmavimānaṃ upasaṅkamitvā  
ājāniyaṃ<sup>4</sup> jātibalanisedhaṃ<sup>5</sup>  
n-idha<sup>6</sup> namassanti pasannacittā: —  
Namo te purisājañña nāmo te purisuttama  
yassa tenābhijānāma kiṃ<sup>7</sup> tvaṃ<sup>8</sup> nissāya jhāyasi<sup>9</sup> ti<sup>10</sup>.*

Idaṃ a<sup>o</sup> 3

*Sahāyā vat<sup>1</sup> ime bhikkhū cīrarattaṃ<sup>11</sup> sametikā  
sameti nesaṃ saddhammo dhamme buddhappavedite<sup>12</sup>.  
Suvinitā Kappinena dhamme ariyappavedite<sup>13</sup>  
dhārenti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti*  
(S. II, p. 285).

Idaṃ a<sup>o</sup> 3

*Na yidaṃ sithūlam ārabha na yidaṃ appena thāmasā  
nibbānaṃ adhigantabbaṃ<sup>14</sup> sabbaganthappamocanaṃ<sup>15</sup>.*

<sup>1</sup> sucino, S.      <sup>2</sup> bavhettha, S.; pahettha, B.

<sup>3</sup> asekha, S.      <sup>4</sup> °niyaṃ, S.

<sup>5</sup> °balaṃ ni°, S.; °phala°, B.; °phalaṃ nisedha, B.

<sup>6</sup> nilaṃ, S.      <sup>7</sup> ki, B.; B. has kimhi for kim tvaṃ.

<sup>8</sup> ti, S.      <sup>9</sup> °ti, B.

<sup>10</sup> For the last two verses, see S. III, p. 91; A. V, p. 325sq.;  
Thag. v. 1084; 1179 ab.

<sup>11</sup> cira°, B. S.      <sup>12</sup> °buddhapa°, B.

<sup>13</sup> ariyapa°, B.

<sup>14</sup> avag°, B.      <sup>15</sup> °gandhapa°, B.

*Ayaṇ ca daharo bhikkhu ayam uttamaporiso  
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti*  
(S. II, p. 278).

Idaṃ a°<sup>1</sup>

*Dubbaṃako lūkhacīvaro Mogharājā sadā sato  
khīnāsavo viṣaṃyutto katakiecco anāsavo  
tevijjo iddhipatto ca cetopariyāyakovido<sup>2</sup> (cf. S. I, p. 146)  
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti.*

Idaṃ a°<sup>1</sup>

*Tathāgato bhikkhave araham sammāsambuddho rūpassa  
nibbidā virāgā nirodhā anuppādā<sup>3</sup> vimutto sammāsambuddho  
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto rūpassa  
nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti  
vuccati. Tathāgato bhikkhave araham sammāsambuddho  
vedanāya . . .<sup>4</sup> saññāya . . . saṃkhārānaṃ . . . viññāṇassa  
nibbidā virāgā nirodhā anuppādā vimutto sammāsambuddho  
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto . . .<sup>5</sup> viññā-  
ṇassa nibbidā virāgā nirodhā anuppādā vimutto paññāvi-  
mutto ti vuccati. Tatra bhikkhave ko viṣeso ko adhippā-  
yoso kiṃ nānākaraṇaṃ Tathāgatassa arahato sammāsam-  
buddhassa paññāvimuttena bhikkhunā ti?*

*Bhagavaṃmūlakā no bhante dhammā . . .<sup>6</sup>*

*Tathāgato bhikkhave araham sammāsambuddho anuppan-  
nassa maggassa uppādetā asaṅjātassa maggassa saṅjanetā  
anakkhātassa maggassa akkhātā maggaññū maggavidū  
maggakovido. Maggānugā ca bhikkhave etarahi sāvakā  
viharanti pacchāsamannāgatā.*

*Ayaṃ kho bhikkhave viṣeso ayam adhippāyoso idaṃ nā-  
nākaraṇaṃ Tathāgatassa arahato sammāsambuddhassa pañ-  
ñāvimuttena bhikkhunā ti (S. III, p. 65 sq.).*

Idaṃ asekhabhāgiyaṃ suttam.

6. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgi-  
yaṃ ca suttam?

<sup>1</sup> asekha, S.

<sup>2</sup> °pariya ko°, B.

<sup>3</sup> anupādā, B. throughout.

<sup>4</sup> la, B.

<sup>5</sup> pa, B.

<sup>6</sup> pe, B.



*Channam ativassati vivaṭaṃ nātivassati  
tasmā channam vivaretha, evaṃ taṃ nātivassati<sup>1</sup> ti* (Ud.  
p. 56).

Channam ativassati ti saṃkilesa. Vivaṭaṃ nāti-  
vassati ti vāsanā. Tasmā channam vivaretha, evaṃ  
taṃ nātivassati ti ayaṃ saṃkilesa ca vāsanā ca.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.  
*Cuttāro<sup>2</sup> me<sup>3</sup> mahārāja puggalā santo saṃvijjamaṇā lo-  
kasmiṃ. Katame cuttāro?*

*Tamo tamaparāyano, tamo jotiparāyano, joti tamaparā-  
yano, joti jotiparāyano ti* (A. II, p. 85).

Tattha yo ca puggalo joti tamaparāyano yo ca puggalo  
tamo tamaparāyano, ime dve puggalā saṃkilesabhāgiyā.  
Yo ca puggalo tamo jotiparāyano yo ca puggalo joti joti-  
parāyano, ime dve puggalā vāsanābhāgiyā<sup>4</sup>.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.

7. Tattha katamaṃ saṃkilesabhāgiyaṃ ca nibbedhabhā-  
giyaṃ ca suttam?

*Na taṃ dalhaṃ bandhanam āhu dhīrā  
yad āyasaṃ<sup>5</sup> dārujaṃ pabbajaṃ ca  
sārattarattā maṇikūṇḍalesu  
puttesu dāresu ca yā apekkhā<sup>6</sup> ti* (S. I, p. 77; Dh. p.  
v. 345; Jāt. II, p. 140).

Ayaṃ saṃkilesa.

*Etaṃ dalhaṃ bandhanam āhu dhīrā  
ohāriṇaṃ sithilaṃ duppamuṇcaṃ  
etaṃ pi chetvāna paribbajanti  
anapekkhino kāmasukhaṃ pahāyā ti<sup>6</sup>* (S. I, p. 77;  
Dh. p. v. 346; Jāt. II, p. 140).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

*Yā ca bhikkhave ceteti yā ca pakappeti yā ca anu-  
seti, ārammaṇaṃ etaṃ hoti viññāṇassa tṭhiyā. Ārammaṇe  
sati patitṭhā<sup>7</sup> viññāṇassa hoti. Tasmīṃ patitṭhite viññāṇe*

<sup>1</sup> °ti (without ti), S.      <sup>2</sup> om. S.      <sup>3</sup> B<sub>1</sub> adds ti.

<sup>4</sup> ay°, Com.      <sup>5</sup> apekkhā, B<sub>1</sub>.      <sup>6</sup> om. B<sub>1</sub>.

<sup>7</sup> B<sub>1</sub> inserts tassa.

virūḷhe āyati punabbhavābhiniḃbatti hoti. Āyati punabbhavābhiniḃbattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce<sup>1</sup> pakappeti atha ce anuseti<sup>2</sup>, ārammaṇam etaṃ hoti viññāṇassa tṭhiyā. Ārammaṇe sati patitṭhā<sup>3</sup> viññāṇassa hoti. Tasmim patitṭhite viññāṇe virūḷhe āyati punabbhavābhiniḃbatti hoti. Āyati punabbhavābhiniḃbattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti ti (S. II, p. 65).

Ayaṃ saṃkilesa.

Yato ca bhikkhave no ca<sup>4</sup> ceteti no ca<sup>5</sup> kappeti no ca anuseti, ārammaṇam etaṃ na hoti viññāṇassa tṭhiyā. Ārammaṇe asati patitṭhā<sup>3</sup> viññāṇassa na hoti. Tasmim<sup>6</sup> apatitṭhite viññāṇe avirūḷhe āyati punabbhavābhiniḃbatti na<sup>7</sup> hoti. Āyati punabbhavābhiniḃbattiyā asati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā nirujjhan-  
ti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti ti (S. II, p. 65 sq.).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

8. Tattha katamaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam?

Samuddo samuddo ti kho bhikkhave assutavā puthujjano bhāsati. N'eso bhikkhave ariyassa vinaye samuddo, mahā<sup>8</sup> eso bhikkhave udakarāsi mahā udakamayo. Cakkhum<sup>9</sup> bhikkhave purisassa samuddo, tassa rūpamayo vego ti<sup>10</sup> (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ rūpamayaṃ vegaṃ sahati, ayaṃ vuccati bhikkhave atāri cakkhu samuddaṃ sa-ūmim<sup>11</sup> sāvaṭṭaṃ sagahaṃ<sup>12</sup>

<sup>1</sup> ca, S.      <sup>2</sup> seti, S.

<sup>3</sup> all MSS. insert tassa.      <sup>4</sup> om. B., S.

<sup>5</sup> ce, B.,      <sup>6</sup> tad, B., S.      <sup>7</sup> om. S.

<sup>8</sup> hoti, S.      <sup>9</sup> cakkhu, B., S.      <sup>10</sup> om. B.

<sup>11</sup> omi, B., S.      <sup>12</sup> saṃgahaṃ, B.

sarakkhasaṃ<sup>1</sup> tiṇṇo pāraṅgato<sup>2</sup> thale tiṭṭhati brāhmaṇo ti (S. IV, p. 157).

Ayaṃ asekho.

Sotaṃ bhikkhave | pe<sup>3</sup> | ghānaṃ ... jivhā ... kāyo ...<sup>4</sup>  
mano bhikkhave purisassa samuddo, tassa dhammamayo  
vego ti (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ dhammamayaṃ vegaṃ sahati, ayaṃ vuccati  
bhikkhave atāri mano samuddaṃ sa-ūmiṃ<sup>5</sup> sāvaṭṭaṃ saga-  
haṃ<sup>6</sup> sarakkhasaṃ tiṇṇo pāraṅgato<sup>2</sup> thale tiṭṭhati brāhmaṇo  
ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ avoca Bhagavā, idaṃ vatvāna<sup>7</sup> Sugato athāparaṃ  
etaḍ avoca Saṭṭhā: —

Yo imaṃ samuddaṃ sagahaṃ sarakkhasaṃ

sa-ūmiṃ<sup>5</sup> bhayaṃ duttaraṃ<sup>9</sup> accatāri

savedantaḡū vusitabrahmacariyo<sup>10</sup>

lokantaḡū pāraṅgato<sup>2</sup> ti vuccati ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ.

Cha yime<sup>11</sup> bhikkhave baḷisa lokasmiṃ anayāya eattānaṃ  
byāpādāya<sup>12</sup> paṇīnaṃ. Katame cha?

Santi bhikkhave cakkhaviññeyyā rūpā itthā kantā manāpā  
piyarūpā kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu abhi-  
nandati abhivadati ajjhosa<sup>13</sup> tiṭṭhati, ayaṃ vuccati bhik-  
khava bhikkhu gilabaḷiso Mārassa anayaṃ āpanno byasanaṃ  
āpanno yathākāmaṃ karanīyo pāpimato.

Santi bhikkhave sotaviññeyyā saddā | pe<sup>14</sup> | ghānaviññeyyā  
gandhā ... jivhāviññeyyā rasā ... kāyaviññeyyā phoṭṭhabbā  
... manoviññeyyā dhammā itthā kantā manāpā piyarūpā  
kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu abhinandati abhi-

<sup>1</sup> °sa, B.

<sup>2</sup> pārag°, S.

<sup>3</sup> pa, B. B.

<sup>4</sup> pe, S.

<sup>5</sup> °mi, S.

<sup>6</sup> °gehaṃ, B.

<sup>8</sup> °mi, B.; ummi, S.

<sup>7</sup> vatvā, B.

<sup>10</sup> vū°, S.

<sup>9</sup> dukkaraṃ, B.

<sup>11</sup> ime, S.

<sup>12</sup> °dhāya, B.

<sup>13</sup> ajjhosa, S.

<sup>14</sup> pa, B. B.; om. S.



*vadati ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu gūlabāṇiso Mārassa anayaṃ āpanno byasanaṃ āpanno yathākāmaṃ karaṇiyo pāpimato ti* (Cf. S. IV, p. 159).

Ayaṃ saṃkilesa.

*Santi ca<sup>1</sup> bhikkhave cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na<sup>2</sup> ajjhosāya<sup>3</sup> tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gūlabāṇiso Mārassa abhedī bāṇisaṃ paribhedī bāṇisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmaṃ karaṇiyo pāpimato<sup>4</sup>.*

*Santi ca bhikkhave sotaviññeyyā saddā | pe<sup>5</sup> | ghāna-jivhākāya-manoviññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na<sup>6</sup> ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gūlabāṇiso Mārassa abhedī bāṇisaṃ paribhedī bāṇisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmaṃ karaṇiyo pāpimato ti* (S. IV, p. 159).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ.

9. Tattha katamaṃ<sup>6</sup> saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ?

\* *Ayaṃ loko santāpajāto phassapareto<sup>7</sup> rodaṃ<sup>8</sup> vadati attano yena yena hi maññanti<sup>9</sup>, tato taṃ hoti aññathā.*

*Aññathābhāvi<sup>10</sup> bhavasatto<sup>11</sup> loko bhavaṃ<sup>12</sup> evābhinandati yaḍ abhinandati taṃ bhayaṃ, yassa bhāyati taṃ dukkhaṃ ti*  
(Ud. p. 32 sq.).

Ayaṃ saṃkilesa.

*Bhavappahānāya<sup>13</sup> kho paṇ' idaṃ brahmacariyaṃ vussati ti*  
(Ud. p. 33).

Ayaṃ nibbedho.

<sup>1</sup> S. adds kho.      <sup>2</sup> anajjh°, S.

<sup>3</sup> S. adds ti.      <sup>4</sup> pa, B.

<sup>5</sup> om. B.; n', S.      <sup>6</sup> om. S.

<sup>7</sup> °parato, B.; all MSS., save Com., have passa°

<sup>8</sup> bhedaṃ, S.; rogaṃ, Com.      <sup>9</sup> maññati, B.

<sup>10</sup> bhavi, B.      <sup>11</sup> ayaṃ bh°, B. Com.

<sup>12</sup> bhavarāgaṃ, B.      <sup>13</sup> bhavi°, B.; bhavavijjakāhāya, S.

*Ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vipparamokkham āhaṃsu, sabbe te avippamuttā bhavasmā<sup>1</sup> ti vadāmi. Ye vā pana keci samaṇā vā brāhmaṇā vā vibhavana<sup>2</sup> bhavassa nissaraṇam āhaṃsu, sabbe te anissatā bhavasmā<sup>3</sup> ti vadāmi. Upadhiṃ hi paṭicca dukkham idaṃ sambhoti ti (Ud. p. 33).*

Ayaṃ saṃkilesa.

*Sabbupādānakkhayā n'atthi dukkhassa sambhavo ti (Ud. p. 33).*

Ayaṃ nibbedho.

*Lokaṃ imaṃ passa puthu avijjāya paretam bhūtaṃ bhū-  
tarataṃ bhavā aparimuttaṃ. Ye hi keci bhavā<sup>4</sup> sabbadhi  
sabbatthatāya, sabbe te bhavā aniccā dukkhā vipariṇāma-  
dhammā ti (Ud. p. 33).*

Ayaṃ saṃkilesa.

*Evam etaṃ yathābhūtaṃ sammappaññāya<sup>5</sup> passato  
bhavataṇhā pahīyati<sup>6</sup> vibhavaṃ nābhinandati.*

*Sabbaso taṇhāsaṃkhayo<sup>7</sup> asesavirāgaṇirodho nibbānaṃ ti (Ud. p. 33).*

Ayaṃ nibbedho.

*Tassa nibbutassa bhikkhuno anuppādā punabbhavo na<sup>8</sup> hoti.  
Abhibhūto Māro vijito saṃgāmo upaccagā sabbabharāṇi tadā  
ti (Ud. p. 33).*

Ayaṃ asekho.

*Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekha-  
bhāgiyaṃ ca suttam.*

*Cattāro 'me bhikkhave puggalā. Katame cattāro?*

*Anusotagāmi, paṭisotagāmi<sup>9</sup>, tñitatto, tiṇṇo pāraṅgato  
thale tñtthati brāhmaṇo ti (A. II, p. 5).*

*Tattha yo 'yaṃ puggalo anusotagāmi, ayaṃ puggalo  
saṃkilesabhāgiyo. Tattha yo 'yaṃ<sup>9</sup> puggalo paṭisotagāmi  
yo ca<sup>10</sup> tñitatto<sup>11</sup>, ime dve puggalā nibbedhabhāgiyā.*

<sup>1</sup> bhavamhā, B.; bhavassamā, S.

<sup>2</sup> vibhavana, S. <sup>3</sup> bhavamhā, B.

<sup>4</sup> bhagavā, B. <sup>5</sup> dhamma<sup>o</sup>, B.

<sup>6</sup> pahinā, B. <sup>7</sup> taṇhākhayo, B.

<sup>8</sup> om. S. <sup>9</sup> ca, B. <sup>10</sup> om. B.

<sup>11</sup> tattho, B. S.

Tattha yo 'yaṃ puggalo tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo, yaṃ asekho<sup>1</sup>.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

10. Tattha katamam saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam?

\* *Chalābhijātiyo.*

Atthi puggalo kaṇho kaṇhābhijātiko kaṇham dhammam<sup>2</sup> abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammam abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko akaṇham asukkaṃ akaṇha<sup>3</sup>-asukkavipākam accantam<sup>4</sup> niṭṭham<sup>5</sup> nibbānam ārādheti. Atthi puggalo sukko sukkābhijātiko kaṇham dhammam abhijāyati. Atthi puggalo sukko sukkābhijātiko sukkaṃ dhammam abhijāyati. Atthi puggalo sukko sukkābhijātiko akaṇham asukkaṃ akaṇha-asukkavipākam accantam<sup>6</sup> niṭṭham<sup>5</sup> nibbānam ārādheti (Cf. A. III, p. 384sq.).

Tattha yo ca puggalo kaṇho kaṇhābhijātiko kaṇham dhammam abhijāyati yo ca puggalo sukko sukkābhijātiko kaṇham dhammam abhijāyati, ime dve puggalā saṃkilesabhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammam abhijāyati yo ca puggalo sukko sukkābhijātiko sukkaṃ dhammam abhijāyati, ime dve puggalā vāsanābhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko akaṇham asukkaṃ akaṇha-asukkavipākam accantam<sup>7</sup> niṭṭham<sup>8</sup> nibbānam ārādheti yo ca puggalo sukko sukkābhijātiko akaṇham asukkaṃ akaṇha-asukkavipākam accantam<sup>6</sup> niṭṭham<sup>9</sup> nibbānam ārādheti, ime dve puggalā nibbedhabhāgiyā<sup>10</sup>.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

*Cattār'imāni bhikkhave kammāni. Katamāni cattāri?*

<sup>1</sup> sekho, B.

<sup>2</sup> jātam, S.

<sup>3</sup> om. S.

<sup>4</sup> accanta<sup>o</sup>, B. B.; antam, S.

<sup>5</sup> diṭṭhim, B.

<sup>6</sup> accanta<sup>o</sup>, B. B.

<sup>7</sup> accanta<sup>o</sup>, B.

<sup>8</sup> om. B.

<sup>9</sup> diṭṭhi, B.

<sup>10</sup> S. adds ti.



*Atthi kammaṃ kaṇhaṃ kaṇhavipākaṃ. Atthi kammaṃ sukkaṃ sukkavipākaṃ. Atthi kammaṃ kaṇhaṃ<sup>1</sup> sukkaṃ<sup>2</sup> kaṇhasukka-vipākaṃ. Atthi kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukka-vipākaṃ<sup>3</sup> kammuttamaṃ kammasetṭhaṃ kammakkhayāya<sup>4</sup> samvattati (A. II, p. 230).*

Tattha yaṇ ca kammaṃ kaṇhaṃ kaṇhavipākaṃ yaṇ ca kammaṃ kaṇhaṃ<sup>4</sup> sukkaṃ<sup>4</sup> kaṇhasukka-vipākaṃ, ayaṃ saṃkilesa, yaṇ ca kammaṃ sukkaṃ sukkavipākaṃ, ayaṃ vāsana, yaṇ ca kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukka-vipākaṃ<sup>5</sup> kammuttamaṃ kammasetṭhaṃ kammakkhayāya samvattati, ayaṃ nibbedho<sup>5</sup>.

Idaṃ saṃkilesabhāgiyaṇ ca vāsana-bhāgiyaṇ ca nibbedha-bhāgiyaṇ ca suttam.

11. Tattha katamaṃ vāsana-bhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam?

*Laddhāna mānussattam<sup>6</sup> dve kiccaṃ akiccaṃ eva ca sukiccaṇ<sup>7</sup> c'eva<sup>8</sup> puññāni saṃyojanavippahānaṃ vā ti.*

Sukiccaṇ<sup>7</sup> c'eva<sup>8</sup> puññāni ti vāsana. Saṃyojana-vippahānaṃ vā ti nibbedho.

*Puññāni karitvāna saggā saggam<sup>9</sup> vajanti katapuññā saṃyojanapahānā jarāmaranā vippamuccanti<sup>10</sup> ti.*

Puññāni karitvāna saggā saggam vajanti katapuññā ti vāsana. Saṃyojanapahānā jarāmaranā vippamuccanti<sup>11</sup> ti nibbedho<sup>5</sup>.

Idaṃ vāsana-bhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam.

*Dve 'māni bhikkhave padhānāni. Katamāni dve?*

*Yo ca agārasmā anagāriyaṃ<sup>12</sup> pabbajitesu civarapiṇḍa-pātusenāsanagilānapaccayabhesajjaparikkhāraṃ pariccajati, yo ca agārasmā anagāriyaṃ<sup>12</sup> pabbajitesu sabbūpadhipaṭi-nisaggo tanhakkhayaṃ virāgo nirodho nibbānaṃ<sup>13</sup> ti (Cf. A. I, p. 49).*

<sup>1</sup> kaṇhasukkaṃ, B.      <sup>2</sup> B. S. insert kammaṃ.

<sup>3</sup> 'kkhayā, S.      <sup>4</sup> kaṇhasukkaṃ, B.; om. B.

<sup>5</sup> B., S. add ti.      <sup>6</sup> manussattam, S.      <sup>7</sup> sa°, B., S.

<sup>8</sup> ōeva, B.      <sup>9</sup> saggā, B.

<sup>10</sup> 'ti (without ti), B.; vimuccanti, S.      <sup>11</sup> vimuccanti, S.

<sup>12</sup> anā°, B.      <sup>13</sup> 'naṃ (without ti), B.

Tattha yo agāra-smā anagāriyaṃ pabbajitesu civarapiṇ-  
ḍapāta<sup>1</sup>- | pe<sup>2</sup> | parikkhāraṃ pariccajati, ayaṃ vāsanā, yo<sup>3</sup>  
agāra-smā anagāriyaṃ pabbajitesu sabbūpadhipatīnissaggo  
taṇhakkhaya virāgo nirodho nibbānaṃ, ayaṃ nibbedho<sup>4</sup>.

Idaṃ vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttaṃ.

Tattha taṇhāsamkilesabhāgiyaṃ suttaṃ taṇhāpakken'  
eva niddisitaṃ<sup>5</sup>. Tihi taṇhāhi: kāmataṇhāya bhava-  
taṇhāya vibhavataṇhāya, yena yena vā pana vatthunā  
ajjhositā<sup>6</sup>, tena ten' eva<sup>7</sup> niddisitaṃ<sup>5</sup>. Tassa<sup>8</sup> vitthāro:  
chattimsa taṇhājāliniyā<sup>9</sup> vicarītāni.

Tattha diṭṭhisamkilesabhāgiyaṃ suttaṃ diṭṭhipakken'  
eva niddisitaṃ<sup>5</sup>. Ucheda-sassatena, yena yena vā pana  
vatthunā diṭṭhivasena abhinivisati 'idaṃ eva sācchaṃ  
moghaṃ aññaṃ' ti, tena ten' eva niddisitaṃ<sup>5</sup>. Tassa<sup>10</sup>  
vitthāro: dvāsaṭṭhi diṭṭhigatāni.

Tattha<sup>11</sup> duccaritasamkilesabhāgiyaṃ suttaṃ cetanāya<sup>12</sup>  
cetasikakammena<sup>13</sup> niddisitaṃ<sup>14</sup>, tihi duccaritehi: kā-  
yaduccaritena vacīduccaritena manoduccaritena. Tassa  
vitthāro: dasa akusalakamma-pathā (Cf. p. 95sq.).

Tattha taṇhāvodānabhāgiyaṃ suttaṃ samathena niddisi-  
tabbaṃ<sup>14</sup>, diṭṭhivodānabhāgiyaṃ suttaṃ vipassanāya niddi-  
sitabbaṃ<sup>14</sup>, duccaritavodānabhāgiyaṃ suttaṃ sucaritena<sup>15</sup>  
niddisitaṃ<sup>14</sup>.

*Tiṇi akusalamūlāni . . . Taṃ kissa hetu? Saṃsārassa  
nibbattiyaṃ tathā nibbatte saṃsāre kāyaduccaritaṃ . . . kā-  
yasucaritaṃ . . . vacīduccaritaṃ . . . vacīsucaritaṃ . . .  
manoduccaritaṃ . . . manosucaritaṃ . . .*

*Iminā asubhena<sup>16</sup> kammavipākena idaṃ bālalakkhaṇaṃ  
nibbattati ti.*

<sup>1</sup> 'ote, S.      <sup>2</sup> pa, B.; la, B.      <sup>3</sup> ayaṃ, S.

<sup>4</sup> B. adds ti.      <sup>5</sup> nidissi°, B.      <sup>6</sup> ajjhā°, B.; ajjhosanā, S.

<sup>7</sup> S. adds vatthunā.      <sup>8</sup> tassā B.; B. S. add taṇhāya.

<sup>9</sup> taṇhāya jā°, S.      <sup>10</sup> tassā, B. S.

<sup>11</sup> om. B. S.      <sup>12</sup> B. adds ca.

<sup>13</sup> cetayitvā ca na kammena, B. S. (S. omits na before kammena).

<sup>14</sup> nidisi°, B.      <sup>15</sup> S. adds manoduccaritena.

<sup>16</sup> asutena, B.; S. has kammena asubhavipākena for asu° kamma°

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

*Iminā subhena kammavipākena idaṃ mahāpurisalakkha-  
naṃ nibbattati ti.*

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Tattha saṃkilesabhāgiyaṃ suttaṃ catūhi kilesabhūmihi  
niddisitaḥ: anusayabhūmiyā, pariyutṭhānabhūmiyā, saṃ-  
yojanabhūmiyā, upādānabhūmiyā.

Sānusayassa pariyutṭhānaṃ jāyati, pariyutṭhito saṃyu-  
jati, saṃyujjanto upādiyati.

Upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā  
jarāmaraṇasokaparidevadukkhadomanassūpāyāsā sambha-  
vanti. Evaṃ etassa kevalassa dukkhakkhandhassa samu-  
dayo hoti.

Imāhi catūhi kilesabhūmihi sabbe kilesā saṃgahaṃ sam-  
osaraṇaṃ gacchanti.

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

Vāsanābhāgiyaṃ suttaṃ tihi sucaritehi niddisitaḥ.<sup>1</sup>  
Nibbedhabhāgiyaṃ suttaṃ catūhi saccehi niddisitaḥ.<sup>1</sup>  
Asekhabhāgiyaṃ suttaṃ tihi dhammehi niddisitaḥ.<sup>1</sup>  
Buddhadhammehi paccekabuddhadhammehi sāvakabhūmiyā  
jāyivisaṃ niddisitaḥ<sup>1</sup> ti.

12. Tattha katame aṭṭhārasa mūlapadā?

Lokikaṃ lokuttaraṃ lokikaṃ ca lokuttaraṃ ca, sattā-  
dhiṭṭhānaṃ dhammādhiṭṭhānaṃ sattādhiṭṭhānaṃ ca dham-  
mādhiṭṭhānaṃ ca, nāṇaṃ ñeyyaṃ nāṇaṃ ca ñeyyaṃ ca,  
dassanaṃ bhāvanā dassanaṃ ca bhāvanā ca, sakavacanaṃ  
paravacanaṃ sakavacanaṃ ca paravacanaṃ ca, vissajja-  
niyaṃ<sup>2</sup> avissajjaniyaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca,  
kammaṃ vipākaṃ kammaṃ ca vipākaṃ ca, kusalaṃ akusalaṃ  
kusalaṃ ca akusalaṃ ca, anuññātaṃ paṭikkhittaṃ anuññā-  
taṃ ca paṭikkhittaṃ ca, thavo cā ti.

a) Tattha katamaṃ lokikaṃ?

*Na hi pāpaṃ<sup>3</sup> kataṃ<sup>3</sup> kammaṃ sajja<sup>4</sup> khīraṃ va muccati<sup>5</sup> \*  
dahantaṃ bālaṃ anveti bhasmāchanno va pāvako<sup>5</sup> ti*

(Dhp. v. 71).

<sup>1</sup> nidiṣi<sup>o</sup>, B<sub>1</sub>.

<sup>2</sup> visa<sup>o</sup>, B. B<sub>1</sub> throughout.

<sup>3</sup> pāpakaṃ taṃ, B. <sup>4</sup> sajja, B. B<sub>1</sub>, Com. <sup>5</sup> pāvako, S.



Idaṃ lokikam.

*Cattār' imāni bhikkhave agatigamanāni<sup>1</sup>. Sabbam<sup>2</sup> | pe<sup>3</sup> |  
nūhiyate tassa yaso kālapakkhe va candimā ti*

(A. II, p. 18).

Idaṃ lokikam.

*Aṭṭh' ime bhikkhave lokadhammā. Katame aṭṭha?  
Lābho alābho yaso ayaso nindā pasamsā sukham dukkham.  
Ime kho bhikkhave aṭṭha lokadhammā ti* (A. IV, p. 157).

Idaṃ lokikam.

b) Tattha katamam lokuttaram?

*Yass' indriyāni samathaṅgatāni  
assā<sup>4</sup> yathā<sup>5</sup> sārathinā sudantā  
pahinamānassa anāsavassa*

*devā pi tassa pihayanti tādino ti* (Dhp. v. 94;

cf. Thag. v. 205).

Idaṃ lokuttaram.

*Pañc' imāni bhikkhave indriyāni lokuttarāni. Katamāni  
pañca?*

*Saddhindriyam viriyindriyam<sup>6</sup> satindriyam samādhindri-  
yam paññindriyam.*

*Imāni kho bhikkhave pañc' indriyāni lokuttarāni ti* (Cf.  
S. V, p. 193).

Idaṃ lokuttaram.

Tattha katamam lokikaṇ ca lokuttaraṇ ca?

*Laddhāna mānusattam<sup>7</sup> dve kiccam akiccam eva cā ti* (Cf.  
p. 159)

dve gāthā.

*Yam iha<sup>8</sup> sukiaccaṇ<sup>9</sup> c'eva puññāni ti ca puññāni  
karitvāna saggā saggam vajanti katapuññā ti ca,  
idaṃ lokikam. Yam iha<sup>10</sup> samyojanavippahānam vā  
ti ca samyojanapahānā jarāmarañā vippamuccanti<sup>11</sup>  
ti ca, idaṃ lokuttaram.*

Idaṃ lokikaṇ ca lokuttaraṇ ca.

<sup>1</sup> B<sub>1</sub>. S. add ti.

<sup>2</sup> sabba, B. B<sub>1</sub>.

<sup>3</sup> pa, B. B<sub>1</sub>.

<sup>4</sup> yassā, B.

<sup>5</sup> rathā, B<sub>1</sub>.

<sup>6</sup> after sati<sup>o</sup>, B<sub>1</sub>.

<sup>7</sup> tanusattam, S.

<sup>8</sup> imā, S.

<sup>9</sup> sa<sup>o</sup>, B<sub>1</sub>. S.

<sup>10</sup> idaṃ, S.

<sup>11</sup> vimu<sup>o</sup>, S.; <sup>o</sup>muttanti (without ti), B<sub>1</sub>.

*Viññāṇe hi bhikkhave āhāre sati nāmarūpassa avakkanti hoti. Nāmarūpassa avakkantiyā sati punabbhavo hoti. Punabbhavo sati jāti hoti. Jātiyā sati jarāmaranasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.*

*Seyyathā pi bhikkhave mahārukkho, tassa yāni c'eva mūlāni adho gamāni yāni ca tiriyaṃ gamāni, sabbāni tāni uddhaṃ ojaṃ abhiharanti, evaṃ hi so bhikkhave mahārukkho tadūhāro tadupādāno ciraṃ dīgham addhānaṃ tiṭṭheyya: evam eva kho bhikkhave viññāṇe āhāre sati nāmarūpassa avakkanti hoti. Sabbam | pe<sup>1</sup> | Evam<sup>2</sup> etassa kevalassa dukkhakkhandhassa<sup>3</sup> samudayo hoti ti (Cf. S. II, p. 92 sq.).*

*Idam lokikaṃ.*

*Viññāṇe ce bhikkhave āhāre asati nāmarūpassa avakkanti na hoti. Nāmarūpassa avakkantiyā asati punabbhavo na hoti. Punabbhavo asati jāti na hoti. Jātiyā asati jarāmaranasokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.*

*Seyyathā pi bhikkhave mahārukkho, atha puriso āgaccheyya kuddālapitakaṃ<sup>1</sup> ādāya, so taṃ rukkaṃ mūle chindeyya mūle chetvā palikhaṇe<sup>2</sup> palikhaṇitvā<sup>3</sup> mūlāni uddhareyya antamaso usiranālamattāni<sup>4</sup> pi, so taṃ rukkaṃ khaṇḍākhāṇḍikaṃ chindeyya khaṇḍākhāṇḍikaṃ chetvā phāleyya phāletvā sakalikaṃ sakalikaṃ kareyya sakalikaṃ sakalikaṃ<sup>5</sup> karitvā<sup>6</sup> vātātape visoseyya vātātape visosetvā agginā ḍaheyya agginā ḍahitvā maṃsim<sup>7</sup> kareyya maṃsim<sup>8</sup> karitvā<sup>9</sup> mahāvāte vā opineyya<sup>10</sup> nadiyā vā siṅhasotāya<sup>11</sup> pavāheyya, evaṃ hi so bhikkhave mahārukkho ucchinnamūlo assa tālāvatthukato anabhāvaṃ<sup>12</sup> kato<sup>13</sup> āyatim<sup>14</sup> anuppāda-dhammo: evam eva kho bhikkhave viññāṇe āhāre asati*

<sup>1</sup> pa, B. B., <sup>2-2</sup> om. B.

<sup>3</sup> kudāla°, B.; kuṭāla°, B., <sup>4</sup> palim kh°, B.

<sup>5</sup> nāli°, S. <sup>6</sup> om. S.

<sup>7</sup> katvā, S. <sup>8</sup> °si, S.; B, has °sim and °si.

<sup>9</sup> karetvā corr. from karitvā, S. <sup>10</sup> oph°, B.

<sup>11</sup> siṅgha°, B. B., <sup>12</sup> °bhavaṃ, B.

<sup>13</sup> gato, S. <sup>14</sup> °ti, B.

*nāmarūpassa avakkanti<sup>1</sup> na<sup>2</sup> hoti<sup>2</sup> nāmarūpassa<sup>2</sup> avakkantiyā asati. Sabbam<sup>3</sup> | pe<sup>2</sup> | Evam<sup>3</sup> etassa<sup>3</sup> kevalassa<sup>3</sup> dukkha-kkhandhassa nirodho hoti ti* (Cf. S. II, p. 93).

Idam lokuttaram.

Idam lokikaṇ ca lokuttaraṇ ca.

c) Tattha katamam sattādhiṭṭhānam?

*Sabbā disā anuparigamma cetasā*

*nev' ajjhagā piyataram<sup>4</sup> attanā kvaci*

*evam piyo puthu attā paresam*

*tasmā na himse param attakāmo<sup>5</sup> ti* (S. I, p. 75;

Ud. p. 47).

Idam sattādhiṭṭhānam.

*Ye keci bhūtā bhavissanti ye ca*

*sabbe gamissanti pahāya deham*

*taṃ sabbam jātikusalo<sup>6</sup> viditvā*

*ātāpi so<sup>7</sup> brahmacariyam careyyā ti* (Ud. p. 48).

Idam sattādhiṭṭhānam.

*Sattahi bhikkhave aṅgehi samannāgataṃ kalyāṇamittam*  
*api viveciyamānena<sup>8</sup> paṇāmiyamānena<sup>2</sup> gale pi pamajja-*  
*mānena<sup>9</sup> yāvañivam na vijahitabbam.*

*Katamehi sattahi?*

*Piyo ca hoti garu ca bhāvanīyo ca vattā ca vacanakkhamo*  
*ca gambhiraṇ ca katham kattā na ca aṭṭhāne niyojako.*

*Imehi kho bhikkhave sattahi | pe<sup>10</sup> | na vijahitabbam.*

*Idam avoca Bhagavā, idam vatvāna Sugato athāparam*  
*etaṃ avoca Satthā: —*

*Piyo<sup>11</sup> garu bhāvanīyo vattā ca vacanakkhamo*

*gambhiraṇ ca katham kattā na aṭṭhāne<sup>12</sup> niyojako*

*taṃ mittam mittakāmena yāva jivam pi seviyan ti* (Cf.

A. IV, p. 32).

Idam sattādhiṭṭhānam.

<sup>1</sup> om. S.

<sup>2</sup> pa, B<sub>1</sub>; om. B.

<sup>3</sup> om. B.

<sup>4</sup> vāviyataram, B<sub>1</sub>; piyavaram, S.

<sup>5</sup> attha°, S.

<sup>6</sup> °kulo, S.

<sup>7</sup> yo, B<sub>1</sub>.

<sup>8</sup> °ceyamānena, S.

<sup>9</sup> panupajja°, B<sub>1</sub>; sanamajja°, B.

<sup>10</sup> pa, B. B<sub>1</sub>.

<sup>11</sup> S. adds ca; B<sub>1</sub> puts ca after garu and repeats it after bhā°

<sup>12</sup> ca a°, B<sub>1</sub>. S.



d) Tattha kaṭamaṃ dhammādhittānaṃ?

*Yaṇ ca kāmasukhaṃ loke yaṇ c'idaṃ<sup>1</sup> diviyaṃ<sup>2</sup> sukhaṃ  
taṇhaikkhayaasukhass' ete kaḷaṃ n'aḃghanti<sup>3</sup> soḷasi<sup>4</sup> ti (Ud.  
p. 11; cf. MBh. XII, 174, 46; 177, 51).*

Idaṃ dhammādhittānaṃ.

*Susukhaṃ vata nibbānaṃ sammāsambuddhadesitaṃ  
asokaṃ<sup>5</sup> virajaṃ khemaṃ yattha dukkhaṃ nirujjhati ti.*

Idaṃ dhammādhittānaṃ.

Tattha kaṭamaṃ sattādhittānaṃ ca dhammādhittānaṃ ca?

*Mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye  
raṭṭhaṃ sānucaraṃ hantvā ti (Dhp. v. 294 a—c).*

Idaṃ dhammādhittānaṃ.

*Aniḃho yāti brāhmaṇo ti (Dhp. v. 294 d).*

Idaṃ sattādhittānaṃ.

Idaṃ sattādhittānaṃ ca dhammādhittānaṃ ca.

*Cattāro 'me bhikkhave iddhipādā. Katame cattāro?*

*Chandasamādhīpadhānasaṃkhārasamannāgato<sup>6</sup> iddhipādo.*

*Viriya- | pe<sup>6</sup> | citta<sup>7</sup> . . . vīmaṃsāsamādhīpadhānasaṃkhāra-  
samannāgato iddhipādo ti (Cf. A. II, p. 256; IV, p. 463 sq.).*

Idaṃ dhammādhittānaṃ.

*So kāye pi cittaṃ samodahati, cittaṃ pi kāyaṃ samodahati,  
kāye sukhasānānaṃ<sup>8</sup> ca lahasānānaṃ<sup>9</sup> ca okkamitvā upa-  
sampaḃja viharatī<sup>10</sup> ti.*

Idaṃ sattādhittānaṃ.

Idaṃ sattādhittānaṃ ca dhammādhittānaṃ ca.

e) Tattha kaṭamaṃ nāṇaṃ?

*Yaṃ taṃ lokuttaraṃ nāṇaṃ sabbaññu yena vuccati  
na tassa parihaṇ' atthi sabbakāle pavattatī<sup>10</sup> ti.*

Idaṃ nāṇaṃ.

<sup>1</sup> cadidaṃ viyaṃ, S.; B, has viriyaṃ instead of di°;  
I have corrected dipiyaṃ (B.) into diviyaṃ.

<sup>2</sup> nāggh°, B., <sup>3</sup> °si, B.,

<sup>4</sup> asso°, B., <sup>5</sup> °paṭṭhāna°, B, throughout.

<sup>6</sup> pa, B. B., <sup>7</sup> cittaṃ, B.

<sup>8</sup> transposed in B.,

<sup>9</sup> °ti (without ti), B. S.

<sup>10</sup> °ti (without ti), B.,

*Paññā hi seṭṭhā lokasmiṃ<sup>1</sup> yāya<sup>2</sup> nibbānagāmini  
yāya<sup>2</sup> sammāppajānāti<sup>3</sup> jātimaraṇasaṃkhayan<sup>4</sup> ti* (Cf.  
Idam nāṇaṃ. [It. p. 35].

f) Tattha katamaṃ ñeyyaṃ?

*Kittayissāmi vo santiṃ<sup>5</sup> (Dhotakā ti Bhagavā)  
diṭṭhe<sup>6</sup> dhamme anātihaṃ<sup>7</sup>*

*yaṃ viditvā sato caraṃ  
tare loka visattikaṃ.*

*Tān cāhaṃ abhinandāmi  
mahesi santiṃ uttamaṃ  
yaṃ viditvā sato caraṃ  
tare loka visattikaṃ.*

*Yaṃ kiñci sampajānāsi<sup>8</sup> (Dhotakā ti Bhagavā)  
uddhaṃ adho tiriyaṃ<sup>9</sup> cāpi<sup>9</sup> majjhe  
etaṃ viditvā saṅgo ti loka*

*bhavābhavāya mākāsi taṇhaṃ ti* (S.N. vv. 1066—68).

Idaṃ ñeyyaṃ.

*Catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭi-  
vedhā evaṃ idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsari-  
taṃ mamañ c'eva tumhākañ ca.*

*Tayidaṃ bhikkhave dukkhaṃ ariyasaccaṃ anubuddhaṃ  
paṭividdhaṃ, dukkhasamudayo ariyasaccaṃ anubuddhaṃ  
paṭividdhaṃ, dukkhanirodho ariyasaccaṃ | pe<sup>10</sup> | dukkha-  
nirodhagāminipāṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ.  
Ucchinnaṃ bhavataṇhā khīṇā bhavanetti n'atthi dāni punab-  
bhavo ti.*

*Idaṃ avoca Bhagavā, idaṃ vātvāna Sugato athāparaṃ  
etaḍ avoca Satthā: —*

*Catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā  
saṃsitā<sup>11</sup> dīghaṃ addhānaṃ tāsu tāsteva jātisu.*

*Tāni etāni diṭṭhāni bhavanetti samūhata*

*ucchinnaṃ<sup>12</sup> mūlaṃ<sup>12</sup> dukkhassa n'atthi dāni punabbhavo ti*  
(S. V, p. 431 sq.).

<sup>1</sup> °smi, B.

<sup>2</sup> yāyaṃ, B<sub>1</sub>.

<sup>3</sup> sammā pa°, B. S.

<sup>4</sup> jātijarāmarāṇa°, S. <sup>5</sup> °ti, B<sub>1</sub>, S. <sup>6</sup> diṭṭhe 'va, S. Com.

<sup>7</sup> °kaṃ, B. B<sub>1</sub>; anatiḡaṃ, S.

<sup>8</sup> sañjānāsi, B<sub>1</sub>.

<sup>9</sup> yaṃ vā pi, B. B<sub>1</sub>, S.

<sup>10</sup> pa, B. B<sub>1</sub>.

<sup>11</sup> saṃsariṭaṃ, B<sub>1</sub>, S.

<sup>12</sup> ucchinna°, B.

Idaṃ ñeyyaṃ.

Tattha katamaṃ nāpaṇ ca ñeyyaṇ ca?

Rūpaṃ aniccaṃ vedanā aniccā saññā aniccā<sup>1</sup> saṃkhārā  
aniccā viññāṇaṃ aniccaṇ ti.

Idaṃ ñeyyaṃ.

Evam jānaṃ evaṃ passaṃ ariyasāvako rūpaṃ aniccaṇ ti  
passati, vedanāṃ<sup>2</sup> aniccaṇ<sup>3</sup> ti passati, saññāṃ . . .<sup>4</sup> saṃ-  
khāre . . . viññāṇaṃ aniccaṇ ti passati ti.

Idaṃ nāpaṇ.

So parimuccati rūpeṇa parimuccati vedanāya parimuc-  
cati saññāya parimuccati saṃkhārehi parimuccati viññā-  
ṇaṃhā parimuccati dukkhaṃhā<sup>5</sup> ti<sup>6</sup> vadāmi<sup>7</sup> ti.

Idaṃ nāpaṇ ca ñeyyaṇ ca.

Sabbe saṃkhārā aniccā ti (Dhp. v. 277 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 277 b).

Idaṃ nāpaṇ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp.  
v. 277 c d).

Idaṃ nāpaṇ ca ñeyyaṇ ca.

Sabbe saṃkhārā dukkhā<sup>1</sup> ti (Dhp. v. 278 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 278 b).

Idaṃ nāpaṇ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp.  
v. 278 c d).

Idaṃ nāpaṇ ca ñeyyaṇ ca.

Sabbe dhammā anattā ti (Dhp. v. 279 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passati ti (Dhp. v. 279 b).

Idaṃ nāpaṇ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp.  
v. 279 c d).

Idaṃ nāpaṇ ca ñeyyaṇ ca.

<sup>1</sup> om. B.

<sup>2</sup> nā, B.

<sup>3</sup> aniccā, B. B.

<sup>4</sup> pe, S.

<sup>5</sup> om. B.; B. has dukkhaṃhābhiva<sup>6</sup>

<sup>6</sup> mi (without ti), B. S.

<sup>7</sup> S. continues: pe | sabbe dhammā anattā ti.



*Ye hi keci Soṇa<sup>1</sup> samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiṣo 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtaṃ adassanā?*

*Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiṣo 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūtaṃ adassanā ti* (S. III, p. 48).

Idaṃ ñeyyaṃ.

*Ye ca kho keci Soṇa samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiṣo 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtaṃ dassanā?*

*Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiṣo 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūtaṃ dassanā ti* (S. III, p. 48 sq.).

Idaṃ ñāṇaṃ.

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

g) Tattha katamaṃ dassanaṃ?

*Ye ariyasaccāni vibhāvayanti  
gambhīrapaṇṇena sudesitāni  
kiñcāpi te honti bhūsaṃ<sup>2</sup> pamattā  
na te bhavaṃ atthamaṃ ādiyaṃti<sup>3</sup> ti* (Kh. P. VI, v. 9).

Idaṃ dassanaṃ.

*Yath' indakhīlo paṭhavīsito<sup>4</sup> siyā  
catubbhi vātehi<sup>5</sup> asampakampiyo*

<sup>1</sup> so, S.      <sup>2</sup> bhūsaṃ, B. B<sub>1</sub>; bhūsaṃpa°, S.

<sup>3</sup> °ti (without ti), B<sub>1</sub>. S.

<sup>4</sup> °vissito, B<sub>1</sub>; °vissito, S.

<sup>5</sup> vātebhi, Com.

*tathūpamaṃ sappurisaṃ vadāmi*

*yo ariyasaccāni avecca<sup>1</sup> passati ti* (Kh. P. VI, v. 8).

Idaṃ dassanaṃ.

Catūhi bhikkhave sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno<sup>2</sup> attanā 'va' attānaṃ byākareyya 'khīṇanirayo' mhi khīṇatiracchānayo<sup>3</sup> khīṇapettivisa<sup>4</sup> khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipātadhammo niyato sambodhiparāyano sattakkhattu<sup>5</sup> paramaṃ<sup>6</sup> deve ca manusse ca sandhāvitvā saṃsaritvā dukkhass' antaṃ karissāmi<sup>7</sup> ti'. Katamehi catūhi?

Idha bhikkhave ariyasāvakaassa Tathāgate saddhā<sup>8</sup> nivṛtthā<sup>9</sup> patitthitā virūḍḍhamūlajātā asaṃhāriyā<sup>10</sup> samaṇena vā brāhmaṇena vā devana vā Mārena vā Brahmaṇā vā kenaci vā lokasmaṃ sahadhammena. Dhamme<sup>11</sup> kho pana nūttamaṃgato hoti<sup>12</sup>, svākkhāto Bhagavatā dhammo sanditthiko akaliko chipassiko opanayiko<sup>13</sup> paccattaṃ vedītabbo viññūhi<sup>14</sup>, yad idaṃ madanimmadano | pe<sup>15</sup> | nirodho nibbānaṃ<sup>16</sup>. Saha-dhammiyā kho pan' assa honti itthā kantā piyā manāpā gihi c'eva pabbajitā ca. Ariyakantehi kho pana silehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi<sup>17</sup> viññuppasatthehi<sup>18</sup> aparāmatthehi<sup>19</sup> samādhisamvattanikehi.

Imehi kho bhikkhave catūhi sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno attanā 'va' attānaṃ byākareyya 'khīṇanirayo' mhi khīṇatiracchānayo<sup>20</sup> khīṇapettivisa<sup>21</sup> khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipātadhammo niyato sambodhiparāyano sattakkhattu<sup>22</sup> paramaṃ deve ca manusse ca sandhāvitvā saṃsaritvā<sup>23</sup> dukkhass' antaṃ karissāmi<sup>24</sup> ti'.

<sup>1</sup> āvacca, B.

<sup>2</sup> ak°, B.

<sup>3</sup> ca, S.

<sup>4</sup> °yoniyō, B.

<sup>5</sup> °pitt°, B.

<sup>6</sup> karissati, S.

<sup>7</sup> °kkhattuṃ paramo, B.

<sup>8</sup> saddhādhiv°, B.

<sup>9</sup> °hariyā, B.

<sup>10</sup> om. S.

<sup>11</sup> ti, S.

<sup>12</sup> opaneyyiko, B.

<sup>13</sup> B, adds ti.

<sup>14</sup> pa, B.

<sup>15</sup> B, adds pa.

<sup>16</sup> bhū°, B.; pū°, B.

<sup>17</sup> °upassehi, B.

<sup>18</sup> om. B.

<sup>19</sup> °yoniyō, B.

<sup>20-21</sup> om. B., S.

<sup>22</sup> karoti, B., S.

Idaṃ dassanaṃ.

h) Tattha katamā bhāvanā?

*Yass' indriyāni<sup>1</sup> subhāvitāni*

*ajjhataṃ bahiddhā ca sabbaloke*

*nibbijjha<sup>2</sup> imaṃ<sup>3</sup> paraṃ ca lokaṃ<sup>4</sup>*

*kālaṃ kaṅkhati bhāvitatto<sup>5</sup> sudanto<sup>6</sup> ti* (S. N.

v. 516).

Ayaṃ bhāvanā.

*Cattār'imāni bhikkhave dhammapadāni. Katamāni cattāri?*

*Anabhiññhā dhammapadaṃ, abyāpādo dhammapadaṃ, sammāsati<sup>7</sup> dhammapadaṃ, sammāsamādhī dhammapadaṃ.*

*Imāni kho bhikkhave cattāri dhammapadāni ti* (A. II, p. 29).

Ayaṃ bhāvanā.

Tattha katamaṃ dassanaṃ ca bhāvanā ca?

*Pañca chinde pañca jahe pañca vuttari<sup>8</sup> bhāvaye*

*pañca saṃgātigo<sup>9</sup> bhikkhu oghattiṇṇo ti vuccati<sup>10</sup> ti* (S. I,

p. 3; Dh. v. 370).

Pañca chinde pañca jahe ti idaṃ dassanaṃ, pañca vuttari<sup>10</sup> bhāvaye pañca saṃgātigo<sup>11</sup> bhikkhu oghattiṇṇo ti vuccati ti ayaṃ bhāvanā.

Idaṃ dassanaṃ ca bhāvanā ca.

*Tiṇ'imāni bhikkhave indriyāni. Katamāni tiṇi?*

*Anaññātānñassāmītindriyaṃ<sup>12</sup> aññindriyaṃ<sup>13</sup> aññātā-vīndriyaṃ<sup>14</sup>.*

*Katamaṃ ca bhikkhave anaññātānñassāmītindriyaṃ<sup>15</sup>?*

*Idha bhikkhave bhikkhu anabhisametassa dukkhassa ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati<sup>16</sup>. Anabhisametassa*

<sup>1</sup> 'n'idha, B.

<sup>2</sup> nibbijjamam, S.

<sup>3</sup> lokaṃ ca, B.

<sup>4</sup> bhāvito, B. S.

<sup>5</sup> sunandano, S.

<sup>6</sup> samāpatti, S.

<sup>7</sup> c'uttari, B. B.

<sup>8</sup> 'ko, S.; 'to, B.

<sup>9</sup> 'ti (without ti), S.

<sup>10</sup> in B. this stanza is wanting.

<sup>11</sup> 'ko, B.; saṃgittiko, S.

<sup>12</sup> anaññata°, B.; 'ssāmīndriyaṃ, B.

<sup>13</sup> aññatāmīndriyaṃ, S.

<sup>14</sup> aññatā°, B. S.

<sup>15</sup> anaññata°, B.

<sup>16</sup> pajahati, S.



*dukkhasamudayassa ariyasaccassa . . .<sup>1</sup> dukkhanirodhassa . . .<sup>2</sup> dukkhanirodhagāminiyaṃ paṭipadāya ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati<sup>3</sup>.*

*Idaṃ bhikkhave anaññatāññassāmūṇḍindriyaṃ<sup>4</sup> ti.*

*Idaṃ dassanaṃ.*

*Katamañ ca bhikkhave aññindriyaṃ?*

*Idha bhikkhave bhikkhu idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho . . .<sup>4</sup> ayaṃ dukkhanirodhagāminipāṭipadā ti yathābhūtaṃ pajānāti.*

*Idaṃ bhikkhave aññindriyaṃ.*

*Katamañ ca bhikkhave aññātāvindriyaṃ<sup>5</sup>?*

*Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paññāvimuttiṃ diṭṭhe 'va dhamme sayaṃ abhiññā sacchikatevā upasampajja viharati, 'khiṇā jāti vusitaṃ brahmacariyaṃ kataṃ karanīyaṃ nāparaṃ itthattāyā' ti pajānāti.*

*Idaṃ bhikkhave aññātāvindriyaṃ<sup>5</sup> ti.*

*Ayaṃ bhāvanā.*

*Idaṃ dassanañ ca bhāvanā ca.*

*i) Tattha katamaṃ sakavacanam?*

*Sabbapāpass'<sup>6</sup> akaraṇaṃ kusala's'<sup>7</sup> upasampadā<sup>8</sup> sacittapariyodapanam etam buddhūna sāsanaṃ ti*

*(Dhp. v. 183).*

*Idaṃ sakavacanam.*

*Tiṇ' imāni bhikkhave bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni, yehi bālaṃ bālo ti pare sañjānanti. Katamāni tiṇi?*

*Bālo bhikkhave duccintitacintī<sup>8</sup> ca hoti, dubbhāsitaḥāsī ca hoti, dukkaṭakammakāri ca hoti.*

*Imāni kho bhikkhave tiṇi bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni<sup>9</sup>.*

<sup>1</sup> pa, B. B.,      <sup>2</sup> pajahati, S.      <sup>3</sup> anaññata°, B.

<sup>4</sup> pa, B. B.; S. inserts yathābhūtaṃ pajānāti.

<sup>5</sup> aññatā°, S.      <sup>6</sup> °passa, all MSS.

<sup>7</sup> kusalassa up°, B., S.      <sup>8</sup> ducinti°, B. B.,      <sup>9</sup> °padāni, S.

*Tiṇ' imāni bhikkhave paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni<sup>1</sup>, yehi paṇḍitaṃ paṇḍito ti pare sañjānanti. Katamāni tiṇi?*

*Paṇḍito bhikkhave sucintitacintī ca hoti, subhāsitaabhāsi ca hoti, sukaṭakammakārī<sup>2</sup> ca hoti.*

*Imāni kho bhikkhave tiṇi paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni ti (Cf. A. I, p. 102 sq.).*

*Idaṃ sakavacanam.*

k) *Tattha katamaṃ paravacanam?*

*Paṭhavisamo n'atthi vitthato*

*ninno pātālasamo<sup>3</sup> na vijjati*

*Merusamo n'atthi unnato*

*cakkavatisadiso n'atthi poriso ti.*

*Idaṃ paravacanam.*

*Hotu devānam inda subhāsitenā jayo ti.*

*Hotu Vepacitti subhāsitenā jayo ti.*

*Bhaṇa Vepacitti gāthan ti.*

*Atha kho bhikkhave Vepacitti asurindo imaṃ gāthaṃ abhāsi: —*

*Bhiyyo bālā<sup>4</sup> pakujjheyyuṃ no c'assa paṭisedhako<sup>5</sup>*

*tasmā bhusena daṇḍena dhūro bālaṃ nisedhaye ti.*

*Bhāsītūya kho pana<sup>6</sup> bhikkhave Vepacittinā asurindena gāthāya asurā anumodimsu, devā tuṇhī ahesuṃ. Atha kho bhikkhave Vepacitti asurindo Sakkaṃ devānam indaṃ etad avoca: bhaṇa devānam inda gāthan ti.*

*Atha kho bhikkhave Sakko devānam indo imaṃ gāthaṃ abhāsi: —*

*Etad eva ahaṃ maññe bālassa paṭisedhanam*

*param saṃkupaṭam natvā yo sato upasammati ti.*

*Bhāsītūya kho pana<sup>7</sup> bhikkhave Sakkena devānam indena gāthāya devā anumodimsu, asurā tuṇhī ahesuṃ. Atha kho bhikkhave Sakko devānam indo Vepacittim asurindaṃ etad avoca: bhaṇa Vepacitti gāthan ti.*

*Atha kho bhikkhave Vepacitti asurindo imaṃ gāthaṃ abhāsi: —*

<sup>1</sup> °padāni, B.

<sup>2</sup> sukata°, B. S.

<sup>3</sup> pādātala°, B.

<sup>4</sup> bālo, B.

<sup>5</sup> °kā, B.

<sup>6</sup> om. B. B.

<sup>7</sup> om. S.

*Etad eva titikkhāya vijjaṃ passāmi Vāsava  
yadā naṃ maññati bālo bhayā myāyaṃ titikkhati  
ajjhārūhati*<sup>1</sup> *dhummedho go va bhiyyo palāyinan ti.*

*Bhāsītāya kho pana bhikkhave Vepacittinā asurindena  
gāthāya asurā anumodimsu, devā tuṇhī ahesuṃ. Atha kho  
bhikkhave*<sup>2</sup> *Vepacitti asurindo Sakkaṃ devānam indaṃ etad  
avoca: bhāṇa devānam inda gāthan ti.*

*Atha kho bhikkhave Sakko devānam indo imā gāthāyo  
abhāsi: —*

*Kāmaṃ maññatu vā*<sup>3</sup> *mā vā bhayā*<sup>4</sup> *myāyaṃ titikkhati  
sadatthaparamā atthā khantiyā*<sup>5</sup> *bhiyyo na vijjati.*

*Yo have balavā santo dubbalassa titikkhati  
tam āhu paramaṃ khantiṃ*<sup>6</sup> *niccaṃ khamati*<sup>7</sup> *dubbalo.*

*Abalan taṃ balaṃ āhu yassa bālabalaṃ*<sup>8</sup> *ba'laṃ*<sup>9</sup>  
*balassa*<sup>10</sup> *dhammaguttassa paṭivattā na vijjati.*

*Tass' eva tena pāpiyo yo kuddhaṃ paṭikujjhati  
kuddhaṃ apatikujjhanto*<sup>11</sup> *samgāmaṃ jeti dujjayaṃ.*

*Ubhinnam atthaṃ carati attano ca parassa ca  
paraṃ samkūpitaṃ űatrā yo sato upasammati*<sup>12</sup>.

*Ubhinnaṃ tikicchantānaṃ*<sup>13</sup> *attano ca*<sup>14</sup> *parassa ca  
janā maññanti bālo ti ye dhammassa akovidā ti.*

*Bhāsītāsu kho pana*<sup>15</sup> *bhikkhave Sakkena devānam indena  
gāthāsu devā anumodimsu, asurā tuṇhī ahesuṃ ti (S. I,  
p. 222 sqq.).*

*Idaṃ paravacanam.*

*Tattha katamaṃ sakavacanaṃ ca paravacanaṃ ca?*

*Yā ca pattaṃ yā ca pattaṃ, ubhayaṃ etaṃ rajānu-  
kiṇṇaṃ āturassānusikkhato. Ye ca sikkhāsārā silaṃ*<sup>16</sup> *vataṃ*<sup>17</sup> *✱  
jīvitāṃ*<sup>18</sup> *brahmacariyaṃ upatthānasārā*<sup>19</sup>, *ayaṃ eko anto,  
ye ca evaṃvādino evaṃditthino: n'atthi kāmesu doso ti, ayaṃ*

<sup>1</sup> ajjha°, B.

<sup>2</sup> om. B. B.

<sup>3</sup> bhavā, S.

<sup>4</sup> khantā, B.

<sup>5</sup> °ti, B.

<sup>6</sup> °tu, S.

<sup>7</sup> °phalaṃ, B. Com.

<sup>8</sup> om. B.

<sup>9</sup> bālassa, B.

<sup>10</sup> appa°, S.

<sup>11</sup> °sammajjati, B.

<sup>12</sup> santikicch°, S.; pi akujjhantānaṃ, B.

<sup>13</sup> om. S.

<sup>14</sup> silavataṃ, B.

<sup>15</sup> om. B. S.

<sup>16</sup> S. adds ti.



*duṭṭhiyo anto. Icc ete ubho antā kaṭasīvuddhanā<sup>1</sup> kaṭasiyo<sup>2</sup>*  
 \* *diṭṭhiṃ vaddhenti. Ete<sup>3</sup> ubho ante anabhiññāya oliyanti*  
*eke atidhāvanti<sup>4</sup> eke ti.*

Idaṃ paravacanaṃ.

*Ye ca kho te ubho ante abhiññāya tatra ca na ahesuṃ,*  
*te na<sup>5</sup> ca amaññisu<sup>6</sup>, vaṭṭan tesam n'atthi paññāpanāyā ti.*

Idaṃ sakavacanaṃ.

Ayaṃ udāno sakavacanaṃ ca paravacanaṃ ca.

*Rājā Pasenadi<sup>7</sup> Kosalo Bhagavantam etad avoca: idha*  
*mayham bhante raḥogataṣṣa paṭisallinassa evaṃ cetaso pari-*  
*vitakko udapādi: kesam nu kho piyo attā kesam appiyo<sup>8</sup>*  
*attā ti? Tassa mayham bhante etad ahosi: ye kho keci*  
*kāyena duccharitaṃ caranti vācāya duccharitaṃ caranti ma-*  
*nasā duccharitaṃ caranti, tesam appiyo<sup>9</sup> attā, kiñcāpi te*  
*evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kho tesam appiyo<sup>9</sup>*  
*attā. Taṃ kissa hetu? Yaṃ<sup>10</sup> hi<sup>10</sup> appiyo<sup>9</sup> appiyassa<sup>9</sup>*  
*kareyya, tan te attanā 'va attano karonti, tasmā tesam*  
*appiyo<sup>9</sup> attā. Ye ca kho keci kāyena sucaritaṃ caranti*  
*vācāya sucaritaṃ caranti manasā sucaritaṃ caranti, tesam*  
*piyo attā, kiñcāpi te evaṃ vadeyyuṃ 'appiyo<sup>9</sup> no attā' ti.*  
*Atha kho tesam piyo attā. Taṃ kissa hetu? Yaṃ hi piyo*  
*piyassa kareyya, tan te attanā 'va attano karonti, tasmā*  
*tesam piyo attā ti.*

*Evaṃ etaṃ mahārāja, evaṃ<sup>11</sup> etaṃ<sup>11</sup> mahārāja<sup>11</sup>. Ye*  
*hi keci mahārāja kāyena duccharitaṃ caranti vācāya duc-*  
*charitaṃ caranti manasā duccharitaṃ caranti, tesam appiyo<sup>9</sup>*  
*attā, kiñcāpi te evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kho*  
*tesam appiyo<sup>9</sup> attā. Taṃ kissa hetu? Yaṃ hi mahārāja*  
*appiyo<sup>9</sup> appiyassa<sup>9</sup> kareyya, tan te attanā 'va attano ka-*  
*ronti, tasmā tesam appiyo<sup>9</sup> attā. Ye ca kho keci mahārāja*  
*kāyena sucaritaṃ caranti vācāya sucaritaṃ caranti manasā*  
*sucaritaṃ caranti, tesam piyo attā, kiñcāpi te evaṃ va-*  
*deyyuṃ 'appiyo<sup>9</sup> no attā' ti. Atha kho tesam piyo attā.*

<sup>1</sup> kaṭasi<sup>o</sup>, B. B<sub>1</sub>.

<sup>2</sup> ke<sup>o</sup>, B.

<sup>3</sup> B<sub>1</sub> adds te.

<sup>4</sup> abhi<sup>o</sup>, B. B<sub>1</sub>.

<sup>5</sup> B<sub>1</sub> adds na.

<sup>6</sup> dhaññisu, S.

<sup>7</sup> °di, S.; Passe<sup>o</sup>, B<sub>1</sub>.

<sup>8</sup> apiyo, B<sub>1</sub>; nappiyo, S.

<sup>9</sup> api<sup>o</sup>, B<sub>1</sub>.

<sup>10</sup> yaññi, S.

<sup>11</sup> om. B.

*Taṃ kissa hetu? Yaṃ hi mahārāja piyo piyassa kareyya, taṃ te attanā 'va attano karonti, tasmā tesam piyo attā ti.*

*Idam avoca Bhagavā | pe<sup>1</sup> | Satthā: —*

*Attānaṃ ce piyaṃ<sup>2</sup> jaṇṇā na naṃ pāpena saṃyuje  
na hi taṃ sulabhaṃ hoti sukhaṃ dukkaṭakārinā.*

*Antakenādhīpannessa<sup>3</sup> jahato mānusaṃ bhavaṃ  
kiṃ hi tassa sakaṃ hoti kiṃ<sup>4</sup> ca<sup>5</sup> ādāya gacchati  
kiṃc'assa anugaṃ hoti chāyā va anapāyini<sup>5?</sup> —*

*Ubho puñṇāṃ ca pāpaṃ<sup>6</sup> ca yaṃ macco kurute idha  
taṃ<sup>7</sup> hi<sup>7</sup> tassa sakaṃ hoti taṃ ca ādāya gacchati  
taṃ c'assa anugaṃ hoti chāyā va anapāyini<sup>6</sup>.*

*Tasmā kareyya kalyāṇaṃ nicayaṃ<sup>9</sup> samparāyikaṃ<sup>10</sup>  
puñṇāni paralokasmiṃ patitṭhā honti pāṇinan ti (S. I,  
p. 71sq; cf. p. 93).*

*Idaṃ suttaṃ paravacanam.*

*Anugiti sakavacanam.*

*Idaṃ sakavacanaṃ ca paravacanaṃ ca.*

1) Tattha katamaṃ vissajjaniyaṃ?

*Pañhe<sup>11</sup> pucchite idaṃ abhiññeyyaṃ, idaṃ pariññeyyaṃ,  
idaṃ puhātabbaṃ, idaṃ bhāvetabbaṃ, idaṃ sacchikātabbaṃ.  
Ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti<sup>12</sup>.  
Tesam evaṃ<sup>13</sup> gahitānaṃ ayaṃ attho iti.*

*Idaṃ<sup>14</sup> vissajjaniyaṃ.*

*Uḷāro buddho Bhagavā ti buddha-uḷaratam dhamma-  
svākkhātataṃ saṃghasuppaṭipattiṃ ca ekamsen<sup>15</sup> eva niddise,  
sabbe saṃkhārā aniccā ti sabbe saṃkhārā dukkhā ti<sup>15</sup> sabbe  
dhammā anattā ti ekamsen<sup>16</sup> eva<sup>16</sup> niddise<sup>16</sup>, yaṃ vā paṇ<sup>17</sup>  
aṇṇaṃ pi evaṃ jātīyaṃ<sup>17</sup> ti.*

*Idaṃ vissajjaniyaṃ.*

<sup>1</sup> pa, B. B.; S. in full. <sup>2</sup> pi<sup>o</sup>, B.

<sup>3</sup> kenādi<sup>o</sup>, S.; maraṇenābhībhūtaṃ, B.

<sup>4</sup> kiñci, S. <sup>5</sup> anu<sup>o</sup>, B. B. <sup>6</sup> puñṇāṃ, S.

<sup>7</sup> taṃ hi, B.; ta hi, S. <sup>8</sup> anu<sup>o</sup>, all MSS.

<sup>9</sup> nicc<sup>o</sup>, B. <sup>10</sup> samva<sup>o</sup>, S. <sup>11</sup> pañhe, S.

<sup>12</sup> nibbatti<sup>o</sup>, S. <sup>13</sup> eva, S. <sup>14</sup> iti, B.

<sup>15</sup> S. adds ekamsen' eva niddise. <sup>16</sup> om. S.

<sup>17</sup> oyaṃ (without ti), B. B.; <sup>o</sup>kan, Com.

m) Tattha katamaṃ avissajjaniyaṃ?

Ākaṅkhatō<sup>1</sup> te naraḍaṃmaṣārathī  
devamaṇussa<sup>2</sup> maṇasa vicintitaṃ<sup>3</sup>  
sabbe na jaṇṇā kaṣiṇā pi paṇiṇo.  
Santamaṃ samādhimaṃ araṇamaṃ nisevato  
kiṃ taṃ Bhagavā ākaṅkhatī ti?

Idaṃ avissajjaniyaṃ.

Ettako<sup>4</sup> Bhagavā silakkhandhe samādhikkhandhe<sup>5</sup> paṇṇa-  
kkhandhe<sup>6</sup> vimuttikkhandhe vimuttināṇaḍaṣṣanaḍkhandhe  
iriyaṃ pabhāve hiteṣitāyaṃ karuṇāyaṃ<sup>7</sup> iddhiyaṃ ti.

Idaṃ avissajjaniyaṃ.

Tathāgatassa bhikkhave arahato sammāsaṃbuddhaṣṣa loke  
uppādā tiṇṇaṃ ratanānaṃ uyyādā<sup>8</sup> buddharatanassa  
phammaratanassa saṃgharatanassa kiṃ paṇāṇāni<sup>9</sup>? Tiṇi  
ratanāni ti.

Idaṃ avissajjaniyaṃ.

Buddhaviṣayo avissajjaniyo<sup>10</sup>, puggalaparoparaṇṇutā<sup>11</sup>  
avissajjaniyā.

Pubbā bhikkhave koṭi na paṇṇāyati, avijjānīvaraṇānaṃ  
sattānaṃ<sup>12</sup> taṇhāsaṃyojanānaṃ sakiṃ nīrayaṃ sakiṃ ti-  
racchānayaṇiṃ sakiṃ pettivisaṃyaṃ<sup>13</sup> sakiṃ asuraṇiṃ  
sakiṃ deve sakiṃ maṇusse saṇdhāvitamaṃ saṃsaritaṃ. Katamaṃ  
pubbā koṭi ti?

avissajjaniyaṃ.

Na<sup>14</sup> paṇṇāyati<sup>15</sup> ti sāvakānaṃ nāṇavekallena.

Duvidhā buddhānaṃ bhagavantaṇaṃ deṣaṇā<sup>16</sup>; attūpanāyikā  
ca parūpanāyikā ca. Na paṇṇāyati ti parūpanāyikā. N'atthi  
buddhānaṃ bhagavantaṇaṃ avijānaṇā<sup>17</sup> ti attūpanāyikā<sup>18</sup>,  
yathā Bhagavā Kokālikaṃ bhikkhumaṃ ārabba aṇṇataraṃ  
bhikkhumaṃ evaṃ āha: —

<sup>1</sup> °te, S.      <sup>2</sup> devā ma°, B.      <sup>3</sup> pi ci°, S.

<sup>4</sup> ettha ko, S.      <sup>5</sup> om. S.      <sup>6</sup> paṇṇā°, B.

<sup>7</sup> °ṇāya, B.; karuṇā, S.      <sup>8</sup> °do, B., S.

<sup>9</sup> °ṇā, B.,      <sup>10</sup> vi°, S.

<sup>11</sup> °varaṇṇutā, B.; °payodaṇṇutā, S.      <sup>12</sup> attānaṃ, B.

<sup>13</sup> pitti°, B.      <sup>14</sup> °ti (without ti), B.

<sup>15</sup> °ṇānaṃ, S.      <sup>16</sup> appajānaṇā, B., S.

<sup>17</sup> atthupa°, B., S.



*Seyyathā pi bhikkhu visatikhāriko Kosulako<sup>1</sup> tilavāho . . .<sup>2</sup> na tveva eko abbudo nirayo. Seyyathā pi bhikkhu visati abbudā nirayā, evam eko nirabbudo nirayo. Seyyathā pi bhikkhu visati nirabbudā nirayā, evam eko<sup>3</sup> ababo nirayo. Seyyathā pi bhikkhu visati ababā nirayā, evam eko<sup>3</sup> aṭaṭo nirayo. Seyyathā pi bhikkhu visati aṭaṭā nirayā, evam eko ahaḥ<sup>4</sup> nirayo. Seyyathā pi bhikkhu visati ahahā<sup>4</sup> nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu visati kumudā nirayā, evam eko<sup>3</sup> sogandhiko nirayo. Seyyathā pi bhikkhu visati sogandhikā nirayā, evam eko uppalako<sup>5</sup> nirayo. Seyyathā pi bhikkhu visati uppalakā nirayā, evam eko puṇḍariko nirayo. Seyyathā pi bhikkhu visati puṇḍarikā nirayā, evam eko padumo nirayo. Padumam kho pana bhikkhu nirayaṃ Kokāliko bhikkhu uppanno<sup>6</sup> Sāriputta-Moggallānesu cittaṃ āghātetvā<sup>7</sup> ti (S. I, p. 152; A. V, p. 173).*

Yam vā pana kiñci Bhagavā āha: ayam appameyyo asamkheyyo<sup>8</sup> ti sabban taṃ avissajjaniyaṃ.

Idam avissajjaniyaṃ.

Tattha katamaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca?

*Yadā so Upako ājiviko Bhagavantam āha: kuhiṃ āvuso Gotama gamissasī<sup>9</sup> ti? Bhagavā āha: Bārāṇasīyaṃ gamissāmi, ahan taṃ amatadudrubhīṃ<sup>10</sup> dhammacakkaṃ pavattetuṃ loke appaṭivattiyaṃ ti. Upako ājiviko āha: jino ti kho āvuso bho<sup>11</sup> Gotama paṭijānāsī ti? Bhagavā āha:*

*Jinā ve mādisā<sup>12</sup> honti ye pattā āsavakkhayaṃ*

*jitā me pāpakā dhammā tasmāhaṃ<sup>13</sup> Upaka jino ti*

(Cf. Vin I, p. 8).

Kathaṃ jino kena jino ti vissajjaniyaṃ, katamo jino ti avissajjaniyaṃ, katamo āsavakkhayaṃ rūgakkhayaṃ dosakkhayaṃ mohakkhayaṃ iti<sup>14</sup> vissajjaniyaṃ, kittako<sup>15</sup> āsavakkhayaṃ ti avissajjaniyaṃ.

<sup>1</sup> 'liko, B.

<sup>2</sup> pe, S.

<sup>3</sup> eva ko, B.

<sup>4</sup> aga°, S.

<sup>5</sup> upa°, B.

<sup>6</sup> uppanno, S.

<sup>7</sup> agh°, S. (without ti).

<sup>8</sup> 'khayo, S.

<sup>9</sup> 'ti, S.

<sup>10</sup> 'dudrati, B.

<sup>11</sup> om. S.

<sup>12</sup> mārisā, B.

<sup>13</sup> tasmā taṃ, S.

<sup>14</sup> ti, S.

<sup>15</sup> kitako, S.; tatthako, B.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti<sup>1</sup> vissajjaniyaṃ. Atthi rūpaṃ ti vissajjaniyaṃ. Rūpaṃ Tathāgato ti avissajjaniyaṃ<sup>2</sup>. Rūpavā<sup>3</sup> Tathāgato ti avissajjaniyaṃ. Rūpe<sup>4</sup> Tathāgato ti avissajjaniyaṃ. Tathāgate rūpaṃ ti avissajjaniyaṃ. Evaṃ atthi vedanā | pe<sup>5</sup> | saññā . . . saṃkhārā. Atthi viññānaṃ ti vissajjaniyaṃ. Viññānaṃ Tathāgato ti avissajjaniyaṃ. Viññānavā<sup>6</sup> Tathāgato ti avissajjaniyaṃ. Viññāne Tathāgato ti avissajjaniyaṃ. Tathāgate viññānaṃ ti avissajjaniyaṃ. Aññatra rūpeṇa Tathāgato ti avissajjaniyaṃ. Aññatra vedanāya | pe<sup>5</sup> | saññāya . . . saṃkhārehi . . . viññāpeṇa Tathāgato ti avissajjaniyaṃ. Ayaṃ so Tathāgato arūpako . . . avedanako . . . asaññako . . . asaṃkhārako . . . aviññāpako ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Passati Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena satte cavamāne upapajjamāne<sup>7</sup>. Evaṃ sabbam | pe<sup>5</sup> | yathakammūpage satte pajānāti ti vissajjaniyaṃ. Katame sattā, katamo Tathāgato ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti vissajjaniyaṃ. Atthi Tathāgato parammarapā ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

n) Tattha katamaṃ kammaṃ?

*Maranenābhībhūtaṃ jāhato mānusaṃ bhavaṃ kiṃ<sup>8</sup> hi tassa sakaṃ hoti kiṃ ca ādāya gacchati kiṃ c'assa anugaṃ hoti chāyā va anapāyini<sup>9</sup>? —*

*Ubbho puññaṃ ca pāpaṃ ca yaṃ macco kurute idha taṃ hi tassa sakaṃ hoti taṃ ca ādāya gacchati taṃ c'assa anugaṃ hoti chāyā va anapāyini<sup>9</sup> ti<sup>1</sup>*  
(Cf. p. 175).

Idaṃ kammaṃ.

*Puna ca paraṃ. bhikkhave bālaṃ piṭhasamārūḷhaṃ vā*

<sup>1</sup> om. S.

<sup>2</sup> S. repeats this phrase.

<sup>3</sup> rūpaṃ va, S.

<sup>4</sup> S. adds vā.

<sup>5</sup> pa, B. B.

<sup>6</sup> B. omits this phrase.

<sup>7</sup> uppajj°, S.

<sup>8</sup> ki, B.

<sup>9</sup> anu°, B. B.

mañcasamārūḷhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe pāpakāni kammāni katāni kāyena duc-caritāni vācāya duc-caritāni manasā duc-caritāni, tāni<sup>1</sup> 'ssa tamhi<sup>2</sup> samaye olambanti ajjholambanti abhīlambanti. Seyyathā pi bhikkhave mahataṃ<sup>3</sup> pabbatakūṭānaṃ chāyā sāyaṇhasamayam<sup>4</sup> paṭhaviyam<sup>5</sup> olambanti ajjholambanti abhīlambanti, evam eva kho bhikkhave bālaṃ piṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe<sup>6</sup> pāpakāni kammāni katāni kāyena duc-caritāni vācāya duc-caritāni manasā duc-caritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhīlambanti. Tatra bhikkhave bālassa evaṃ hoti: akataṃ vata me kalyāṇaṃ akataṃ kusalaṃ akataṃ bhīruttānaṃ<sup>7</sup>, kataṃ pāpaṃ kataṃ luddaṃ<sup>8</sup> kataṃ kibbisam<sup>9</sup>, yāvutā bho akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati<sup>10</sup>, taṃ gatiṃ pecca<sup>10</sup> gacchāmi ti. So socati kilamati paridevati urattāṇi<sup>11</sup> kandaṭṭhi sammohaṃ<sup>12</sup> āpajjati ti.

Puna ca paraṃ bhikkhave paṇḍitaṃ piṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena su-caritāni vācāya su-caritāni manasā su-caritāni, tāni 'ssa tamhi samaye olambanti ajjholambanti abhīlambanti. Seyyathā pi bhikkhave mahataṃ<sup>3</sup> pabbatakūṭānaṃ chāyā sāyaṇhasamayam<sup>4</sup> paṭhaviyam<sup>5</sup> olambanti ajjholambanti abhīlambanti, evam eva kho bhikkhave paṇḍitaṃ piṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya<sup>13</sup> vā semānaṃ yaṇi 'ssa pubbe kalyāṇāni kammāni katāni kāyena su-caritāni vācāya su-caritāni manasā su-caritāni, tāni 'ssa tamhi<sup>14</sup> samaye olambanti ajjholambanti abhīlambanti. Tatra bhikkhave paṇḍitassa evaṃ hoti: akataṃ vata me pāpaṃ akataṃ luddaṃ akataṃ kibbisam<sup>9</sup>, kataṃ kalyāṇaṃ kataṃ kusalaṃ kataṃ bhīruttānaṃ, yāvutā bho

<sup>1</sup> om. B.

<sup>2</sup> 'mhi, B.

<sup>3</sup> mahantaṃ, S.

<sup>4</sup> 'ye, S.

<sup>5</sup> 'yā, B., S.

<sup>6</sup> B. adds vā.

<sup>7</sup> abhīra<sup>o</sup>, B.

<sup>8</sup> luddakaṃ, B.; luddhaṃ, B.

<sup>9</sup> kā gati, S.

<sup>10</sup> pacca, B.

<sup>11</sup> 'li, B., B.

<sup>12</sup> sammāhaṃ, S.; samohaṃ, B.

<sup>13</sup> 'yam, S.

<sup>14</sup> om. S.



akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusalānaṃ katabhīruttānānaṃ gati, taṃ gatiṃ pecca<sup>2</sup> gacchāmi ti. So na socati na kilamati na paridevati na urattālāṃ<sup>2</sup> kandati na sammohaṃ<sup>3</sup> āpajjati, 'kataṃ me<sup>4</sup> puññaṃ<sup>4</sup> akataṃ<sup>4</sup> pāpaṃ, yā bhavissati gati akatapāpassa akataluddassa akatakibbisassa katapuññassa katakusalassa katabhīruttānassa, taṃ peccabhava<sup>5</sup> gatiṃ paccanubhavissāmi<sup>6</sup> ti vippatisāro na jāyati. Avippatisārino kho bhikkhave itthiyā vā purisassa vā gihino vā pabbajitassa vā bhaddakam maraṇaṃ bhaddikā kālakiriyā<sup>7</sup> ti vadāmi ti.

Idaṃ kammaṃ.

Tiṇ' imāni bhikkhave duccaritāni. Katamāni tiṇi?

Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ.

Imāni bhikkhave tiṇi duccaritāni.

Tiṇ' imāni bhikkhave sucaritāni. Katamāni tiṇi?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ.

Imāni kho bhikkhave tiṇi sucaritāni.

Idaṃ kammaṃ.

o) Tattha katamo vipāko?

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo<sup>8</sup> paṭiladdho brahmacariyavāsāya. Dittā mayā bhikkhave cha phassāyatanikā nāma nirayā.

Tattha yaṃ kiñci cakkhunā rūpaṃ passati anittḥarūpaṃ yeva passati no itṭharūpaṃ, akantarūpaṃ yeva passati no kantarūpaṃ, amanāparūpaṃ yeva passati no manāparūpaṃ. Yaṃ kiñci sotena | pe<sup>9</sup> | ghānena . . . jivhāya . . . kāyena . . . yaṃ kiñci manasā dhammaṃ vijānāti anittḥadhammaṃ<sup>10</sup> yeva vijānāti no itṭhadhammaṃ<sup>10</sup>, akantadhammaṃ<sup>10</sup> yeva vijānāti no kantadhammaṃ<sup>10</sup>, amanāpadhammaṃ yeva vijānāti no manāpadhammaṃ.

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo<sup>11</sup> vo<sup>8</sup>.

<sup>1</sup> pacca, B.

<sup>2</sup> samohaṃ, B.

<sup>3</sup> pacca<sup>o</sup>, B. B.

<sup>4</sup> kalamk<sup>o</sup>, S.

<sup>5</sup> pa, B.; la, B.

<sup>6</sup> B. adds ca.

<sup>7</sup> li, B. B.

<sup>8</sup> om. S.

<sup>9</sup> paccā<sup>o</sup>, B.

<sup>10</sup> B. adds bhikkhave.

<sup>11</sup> rūpaṃ, B. S.

paṭiladdho brahmacariyavāsūya. Diṭṭhā mayā bhikkhave  
cha phassāyatanikā nāma saggā.

Tattha yaṃ kiñci cakkhunā rūpaṃ passati iṭṭharūpaṃ  
yeva passati no anīṭṭharūpaṃ, kantarūpaṃ yeva passati no  
akantarūpaṃ, manāparūpaṃ yeva passati no amanāparū-  
paṃ. Yaṃ kiñci sotena saddaṃ sunāti | pe<sup>1</sup> | ghānena . . .  
jivhāya . . . kāyena . . . manasā dhammaṃ vijānāti, iṭṭha-  
dhammaṃ<sup>2</sup> yeva vijānāti no anīṭṭhadhammaṃ<sup>3</sup>, kantadham-  
maṃ<sup>4</sup> yeva vijānāti no akantadhammaṃ<sup>5</sup>, manāpadham-  
maṃ<sup>6</sup> yeva vijānāti no amanāpadhammaṃ<sup>7</sup>.

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo<sup>4</sup>  
paṭiladdho brahmacariyavāsūyā ti.

Ayaṃ vipāko.

Satṭhivassasahassāni paripuṇṇāni sabbaso  
niraye<sup>5</sup> paccamānānaṃ<sup>6</sup> kadā anto bhavissati? —

N'atthi anto kuto anto na anto<sup>7</sup> paṭidissati  
tadū hi pakataṃ pāpaṃ mama<sup>8</sup> tuyhaṃ ca mārisā ti

(Jāt. III, p. 47; P. V. IV, 15, v. 1 sq.).

Ayaṃ vipāko.

Tattha katamaṃ kammaṃ ca vipāko ca?

Adhammacārī<sup>9</sup> hi naro pamatto  
yahiṃ<sup>10</sup> yahiṃ<sup>10</sup> gacchati duggatiyo<sup>11</sup>  
so naṃ adhammo carito hanāti<sup>12</sup>  
sayam<sup>13</sup> gahito yathā kuṇhasappo.

Na hi dhammo adhammo ca ubho samavipākino<sup>14</sup>  
adhammo nirayaṃ neti dhammo pāpeti suggatin<sup>15</sup> ti<sup>16</sup>.

Idaṃ kammaṃ ca vipāko ca.

Mā bhikkhave puññānaṃ bhāyittha, sukhaṃ<sup>17</sup> etaṃ bhik-  
khave adhivācanaṃ iṭṭhassa kantassa piyassa manāpassa,

<sup>1</sup> pa, B.; la, B.

<sup>2</sup> rūpaṃ, B., S.

<sup>3</sup> kantā, B.; rūpaṃ, S.

<sup>4</sup> B. adds bhikkhave.

<sup>5</sup> nirayamhi, B.

<sup>6</sup> paccamānassa, B.

<sup>7</sup> antaṃ, B.

<sup>8</sup> mamaṃ, B.

<sup>9</sup> °cārī, B.

<sup>10</sup> yahi, B. B.

<sup>11</sup> °ti so, B., Com.; °tiṃ, S.

<sup>12</sup> hanāti, Com.

<sup>13</sup> ayaṃ, S.

<sup>14</sup> samaṃ vi°, B.

<sup>15</sup> °tiṃ (without ti), S.

<sup>16</sup> For the last two verses, see Jāt. IV, p. 496; cf. V, p. 266.

yad idaṃ puññāni. Abhiññāmi kho panāhaṃ bhikkhave  
 digharattaṃ katānaṃ<sup>1</sup> puññānaṃ<sup>1</sup> digharattaṃ itthaṃ  
 kantaṃ piyaṃ manāpaṃ vipākaṃ paccanubhūtaṃ. Satta  
 vassāni mettacittaṃ bhāvetvā satta saṃvattavivattakappe  
 na<sup>2</sup> imaṃ lokaṃ punar<sup>3</sup> āgamāsiṃ<sup>4</sup>, saṃvattamāne sudā-  
 haṃ<sup>5</sup> bhikkhave kappe Ābhassarūpago homi, vivattamāne  
 kappe suññaṃ brahmacivimānaṃ upapajjāmi. Tatra sudā-  
 haṃ<sup>5</sup> bhikkhave Brahmā homi Mahābrahmā abhibhū ana-  
 bhībhūto aṃnadatthudaso<sup>6</sup> vasavatti. Chattimsakkhattuṃ<sup>7</sup>  
 kho panāhaṃ bhikkhave Sakko ahosiṃ<sup>8</sup> devānaṃ indo.  
 Anekasatakkhattuṃ<sup>9</sup> rājā ahosiṃ<sup>8</sup> cakkavatti dhammiko  
 dhammarājā cāturanto<sup>10</sup> vijitāvi janapadatthāvariya-patto  
 sattaratana-samannāgato, ko pana vādo padesarajjassa.  
 Tassa<sup>11</sup> mayhaṃ bhikkhave etad ahosi: kissa nu kho me  
 idaṃ kammaṃ phalaṃ, kissa kammaṃ vipāko, yenāhaṃ  
 etarahi evaṃmahiddhiko evaṃmahānubhāvo ti? Tassa may-  
 haṃ bhikkhave etad ahosi: tiṇṇaṃ kho me idaṃ kammānaṃ  
 phalaṃ, tiṇṇaṃ kammānaṃ vipāko, yenāhaṃ etarahi evaṃ-  
 mahiddhiko evaṃmahānubhāvo, seyyathidaṃ dānaṃ dā-  
 massa saṃyamassā ti (Cf. A. IV, p. 88 sq.).

Tattha yaṇ ca dānaṃ yo ca damo yo ca saṃyamo, idaṃ  
 kammaṃ, yo tappaccayā vipāko paccanubhūto, ayaṃ  
 vipāko. Tathā Cullakammavibhaṅgo<sup>12</sup> vattabbo, yaṃ  
 Subhassa<sup>13</sup> māṇavassa Todeyyaputtassa<sup>14</sup> desitaṃ (Cf.  
 D. I, p. 204 sq.).

Tattha ye dhammā appāyuka<sup>15</sup>-dighāyukatāya<sup>2</sup> saṃ-  
 vattanti bahvābādha<sup>16</sup>-appābādhatāya appesakkha-mahe-  
 sakkhatāya dubbappa-suvannatāya<sup>17</sup> nicakulika-uccakulika-  
 tāya appabhoga-mahābhogatāya duppañña-paññavantatāya

<sup>1</sup> puññāni katānaṃ, B. <sup>2</sup> om. B.

<sup>3</sup> puna, B. <sup>4</sup> °si, S.; nāgamāsi, B.

<sup>5</sup> punāhaṃ, B. <sup>6</sup> °datthum d°, B.

<sup>7</sup> chasakkhattuṃ, B. <sup>8</sup> °si, B. S.

<sup>9</sup> °tu, B. <sup>10</sup> ca°, B. S. <sup>11</sup> om. S.

<sup>12</sup> cūla°, B.; cūla°, S. <sup>13</sup> sutassa, B.

<sup>14</sup> Toreyya°, B. B. <sup>15</sup> appāyukatāya, B.

<sup>16</sup> bahvā°, S. <sup>17</sup> °subbannatāya, S.



ca samvattanti, idaṃ kammaṃ, yā tattha appāyuka-dighā-yukatā | pe<sup>1</sup> | duppaññapaññavantaṭā, ayaṃ vipāko.

Idaṃ kammaṃ ca vipāko ca.

p) Tattha katamaṃ kusalaṃ?

*Vācānuraakkhī manasā susaṃvuto*

*kāyena ca<sup>2</sup> akusalaṃ<sup>3</sup> na kayirā<sup>1</sup>:*

*ete tayo kammapathe visodhaye*

*ārādhaye maggaṃ<sup>4</sup> isippaveditaṇ ti (Dhp. v. 281).*

Idaṃ kusalaṃ.

*Yassa kāyena vācāya manasā n'atthi dukkataṃ<sup>5</sup>*

*samvutaṃ tihi ṭhānehi, taṃ ahaṃ brūmi brāhmaṇaṇ ti*

*(Dhp. v. 391).*

Idaṃ kusalaṃ.

*Tiṇ' imāni bhikkhave kusalamūlāni. Katamāni tiṇi?*

*Alobho kusalamūlaṃ<sup>6</sup>, adoso kusalamūlaṃ, amoho kusalamūlaṃ.*

*Imāni kho bhikkhave tiṇi kusalamūlāni (A. I, p. 203).*

Idaṃ kusalaṃ.

*Vijjā bhikkhave pubbaṅgamū kusalānaṃ dhammānaṃ<sup>7</sup>*  
*samāpattiyaṃ anvadeva<sup>8</sup> hiriṇ<sup>9</sup> ca<sup>9</sup> ottappaṇ cā ti.*

Idaṃ kusalaṃ.

q) Tattha katamaṃ akusalaṃ?

*Yassa accantaḍḍusilyaṃ<sup>10</sup> mūluva<sup>11</sup> salaṃ iv'otataṃ*

*karoti so tath'<sup>12</sup> attānaṃ<sup>12</sup> yathā naṃ<sup>13</sup> icchati diso ti*

*(Dhp. v. 162).*

Idaṃ akusalaṃ.

*Attanā hi kataṃ pāpaṇi attajaṃ attasambhavaṃ*

*abhimatthati dummedhaṃ vajiraṃ v'amhamayaṃ maṇiṇ<sup>14</sup> ti*

*(Dhp. v. 161)*

Idaṃ akusalaṃ.

<sup>1</sup> pa, B.; la, B.

<sup>2</sup> c'aku°, B.

<sup>3</sup> kariyā, B.; Com.

<sup>4</sup> maggaṃ, B.; S.

<sup>5</sup> °taṃ, S. Com.

<sup>6</sup> S. continues: pe | imāni.

<sup>7</sup> om. B.

<sup>8</sup> anveteva, B.

<sup>9</sup> hiri, B. B.

<sup>10</sup> °ḍḍusilyaṃ, B.

<sup>11</sup> °vi, B.

<sup>12</sup> tattānaṃ, B.; taṃ attānaṃ, S.

<sup>13</sup> om. S.

<sup>14</sup> mahi, B.

*Dasa kamma-pathe niseviya  
akusalā kusalehi vivajjitā  
garahā<sup>1</sup> ca<sup>2</sup> bhavanti devate  
bālamatī nirayesu paccare<sup>3</sup> ti.*

Idaṃ akusalaṃ.

*Tiṇ' imāni bhikkhave akusalamūlāni. Katamāni tiṇi?  
Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusala-  
mūlaṃ.*

*Imāni kho bhikkhave tiṇi akusalamūlāni<sup>4</sup> ti (A. I,  
Idaṃ akusalaṃ. [p. 201].*

*Tattha katamaṃ kusalaṃ ca akusalaṃ ca?*

*Yādisaṃ vapate bijaṃ tādisaṃ harate phalaṃ  
kalyāṇakārī<sup>5</sup> kalyāṇaṃ pāpakārī ca pāpakaṇ<sup>6</sup> ti (S. I,  
p. 227; Jāt. II, p. 202; III, p. 158).*

*Tattha yaṃ āha: kalyāṇakārī kalyāṇaṃ ti idaṃ kusalaṃ,  
yaṃ<sup>7</sup> āha: pāpakārī ca pāpakaṇ ti idaṃ akusalaṃ.*

*Idaṃ kusalaṃ ca akusalaṃ ca.*

*Subhena kammena vajanti suggatiṃ  
apāyabhūmiṃ<sup>8</sup> asubhena<sup>9</sup> kammunā  
khayā ca kammaṣṣa vimuttacetaso<sup>10</sup>  
nibbanti<sup>11</sup> te joti<sup>12</sup>-r-iv'indhanakkhayā.<sup>12</sup>*

*Tattha yaṃ āha: subhena kammena vajanti suggatiṃ<sup>13</sup>  
ti idaṃ kusalaṃ, yaṃ āha: apāyabhūmiṃ asubhena kam-  
munā ti idaṃ akusalaṃ.*

*Idaṃ kusalaṃ ca akusalaṃ ca.*

*r) Tattha katamaṃ anuññātaṃ?*

*Yathā pi bhamaro pupphaṃ vaṇṇagandhaṃ<sup>14</sup> aheṭṭhayaṃ<sup>15</sup>  
paleti rasam ādāya, evaṃ gāme munī care ti (Dhp. v. 49).*

*Idaṃ anuññātaṃ.*

<sup>1</sup> so all MSS. <sup>2</sup> om. S. <sup>3</sup> °ye, B.

<sup>4</sup> °ni (without ti), B. <sup>5</sup> °kāri yaṃ, S.

<sup>6</sup> °kaṃ (without ti), B. <sup>7</sup> tattha yaṃ, S.

<sup>8</sup> apiya°, B. <sup>9</sup> asutena, B.

<sup>10</sup> °sā, B. S.; vimutti°, all MSS. exc. Com.

<sup>11</sup> nibbānanti, S.; nibbāya, B.; nibbāyanti, Com.

<sup>12-12</sup> joti-d-iv'indana°, B.; jodanakkhayā, S. <sup>13</sup> °ti, B. S.

<sup>14</sup> vaṇṇaṃ agandhaṃ, B.

<sup>15</sup> apothayaṃ, B. Com.; apedhayaṃ, B.

*Tiṇ' imāni bhikkhave bhikkhūnaṃ karaṇīyāni. Katamāni tiṇi?*

*Idha bhikkhave bhikkhu pātimokkhasaṃvaraṃvuto viharati ācāragocarasampanno aṇumātesu vājesu bhayadassāvī<sup>1</sup> samādāya sikkhati sikkhāpadesu, kāyakammavacikammena samannāgato kusalena parisuddhājīvo, āradḍhaviṇṇo kho pana hoti thāmaṃ dāḥaparakkamo anikkhittadhuro akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ bhāvanāya sacchikiriyaṃ, paṇṇavā kho pana hoti udāyatthagāminiya<sup>2</sup> paṇṇāya samannāgato ariyaṃ nibbedhikāya sammādukkhakkhayagāminiya<sup>3</sup>.*

*Imāni kho bhikkhave bhikkhūnaṃ tiṇi karaṇīyāni ti.*

*Idaṃ anuññātāṃ.*

*Dasa<sup>4</sup> ime bhikkhave dhammā pabbajitena abhiñhaṃ paccavekkhitabbā<sup>5</sup>. Katame dasa?*

*Veaṇṇiyaṃ<sup>6</sup> ajjhāpagato ti pabbajitena abhiñhaṃ paccavekkhitabbāṃ | pe<sup>7</sup> |*

*Ime kho bhikkhave dasa dhammā pabbajitena abhiñhaṃ paccavekkhitabbā ti (A. V, p. 87 sq.).*

*Idaṃ anuññātāṃ.*

*Tiṇ' imāni bhikkhave karaṇīyāni. Katamāni tiṇi?*

*Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ ti.*

*Imāni kho bhikkhave tiṇi karaṇīyāni<sup>8</sup> ti.*

*Idaṃ anuññātāṃ.*

s) *Tattha katamaṃ paṭikkhittāṃ?*

*N'atthi puttasaṃsaṃ pemaṃ n'atthi goṇasaṃsaṃ dhanāṃ n'atthi sūriyasamā<sup>9</sup> ābhā samuddaparamā sarā ti (S. I, p. 6).*

*Bhagavā āha: —*

*N'atthi attasaṃsaṃ<sup>10</sup> pemaṃ n'atthi dhaññasaṃsaṃ dhanāṃ n'atthi paṇṇāsamā ābhā vutṭhi ve paramā sarā ti (S. I, p. 6).*

*Ettha yaṃ purimakāṃ<sup>11</sup> idaṃ paṭikkhittāṃ.*

<sup>1</sup> °jassādī, B.

<sup>2</sup> udayabbayagā°, S.

<sup>3</sup> samā°, B. B.

<sup>4</sup> das°, B.

<sup>5</sup> °tabbāṃ, B. S.

<sup>6</sup> °yam pi, B.

<sup>7</sup> pa. B. B.

<sup>8</sup> °ni (without ti), B.

<sup>9</sup> su°, B. S.

<sup>10</sup> attha°, B.

<sup>11</sup> parimāṇāṃ, B.



*Tiṇ' imāni bhikkhave akaraṇīyāni. Katamāni tiṇi?*  
*Kāyaduccaritaṃ vaciduccaritaṃ manoduccaritaṃ ti.*  
*Imāni kho bhikkhave tiṇi akaraṇīyāni<sup>1</sup> ti.*  
*Idaṃ paṭikkhittaṃ.*

*Tattha katamaṃ anuññātāṃ ca paṭikkhittaṃ ca?*

*Kiṃ<sup>2</sup> sūḍha<sup>3</sup> bhūtā janatā anekā*  
*maggo c' anekāyatano parutto*  
*pucchāmi taṃ Gotama bhūripaṇṇa*  
*kismiṃ<sup>4</sup> ṭhito paralokaṃ na bhāye ti? —*  
*Vācaṃ manaṃ ca paṇidhāya sammā<sup>5</sup>*  
*kāyena pāpāni akubbamāno*  
*bahvannapānaṃ<sup>6</sup> gharam āvasanto*  
*saddho<sup>7</sup> mudu saṃvibhāgi vadaññū:*  
*etesu dhammesu ṭhito catūsu*  
*dhammesu ṭhito paralokaṃ na bhāye ti (S. I,*

p. 42 sq.).

*Tattha yaṃ āha: vācaṃ manaṃ ca paṇidhāya sammā<sup>7</sup>*  
*ti<sup>7</sup> idaṃ anuññātāṃ, kāyena pāpāni akubbamāno ti idaṃ*  
*paṭikkhittaṃ, bahvannapānaṃ<sup>8</sup> gharam āvasanto | saddho*  
*mudu saṃvibhāgi vadaññū | etesu dhammesu ṭhito catūsu |*  
*dhammesu ṭhito paralokaṃ na bhāye ti idaṃ anuññātāṃ.*

*Idaṃ anuññātāṃ ca paṭikkhittaṃ ca.*

*Sabbapāpass'<sup>9</sup> akaraṇaṃ kusalass'<sup>10</sup> ūpasampadā<sup>11</sup>*  
*sacittapariyodapanāṃ etaṃ buddhāna sāsanā<sup>12</sup> ti*

(Cf. p. 171).

*Tattha yaṃ āha: sabbapāpass'<sup>9</sup> akaraṇaṃ ti idaṃ pa-*  
*ṭikkhittaṃ, yaṃ āha: kusalass'<sup>10</sup> ūpasampadā<sup>11</sup> ti idaṃ anuñ-*  
*ñātāṃ.*

*Idaṃ anuññātāṃ ca paṭikkhittaṃ ca.*

*Kāyasamācāraṃ pāhaṃ<sup>12</sup> devānaṃ inda duvidhena va-*  
*dāmi sevitaḥḥaṃ pi asevitāḥḥaṃ pi. Vacisamācāraṃ pāhaṃ*

<sup>1</sup> 'ni (without ti), B.; <sup>2</sup> ki su'dha, B.

<sup>3</sup> kismi, B.; <sup>4</sup> samā, B.; sammādhi, B.

<sup>5</sup> bahvanna°, S. <sup>6</sup> sabbo, S.

<sup>7</sup> sammādhi, B.; S. omits ti. <sup>8</sup> bahvanna°, B., S.

<sup>9</sup> 'passa, all MSS. <sup>10</sup> kusalassa upa°, B., S.

<sup>11</sup> 'naṃ (without ti), all MSS.

<sup>12</sup> p'ahaṃ, B.; m'ahaṃ, S. throughout.

*devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi. Manosamācāraṃ pāhaṃ devānam inda duvidhena vadāmi<sup>1</sup> | pe<sup>2</sup> | Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi.*

*Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi<sup>3</sup> ti. Iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?*

*Yathā rūpaṃ ca kho kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro sevitabbo. Tattha yaṃ jaṇṇā kāyasamācāraṃ 'idam<sup>4</sup> kho me kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti'<sup>5</sup> ti evarūpo kāyasamācāro sevitabbo.*

*Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi ti. Iti yaṇ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.*

*Evam vacīsamācāraṃ | pe<sup>2</sup> |*

*Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi ti. Iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?*

*Yathā rūpaṃ ca kho pariyesanaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpā pariyesanā na sevitabbā. Tattha yaṃ jaṇṇā pariyesanaṃ 'idam<sup>4</sup> kho me pariyesanaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti' ti evarūpā pariyesanā sevitabbā.*

*Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitabbaṃ pi asevitabbaṃ pi ti. Iti yaṇ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.*

*Tattha yaṃ āha<sup>6</sup>: sevitabbaṃ pi ti idam anuññātaṃ, yaṃ āha: na sevitabbaṃ pi ti idam paṭikkhittaṃ.*

*Idam anuññātaṃ ca paṭikkhittaṃ ca.*

<sup>1</sup> S. adds sevitabbaṃ asevitabbaṃ pi.

<sup>2</sup> pa. B. B.

<sup>3</sup> pi (without ti), S.

<sup>4</sup> idam, S.

<sup>5</sup> ti (without ti), S.

<sup>6</sup> om. B.

t) Tattha katamo thavo?

*Maggūn'*<sup>1</sup> *aṭṭhaṅgiko*<sup>2</sup> *seṭṭho saccānaṃ caturo padā*  
*virāgo seṭṭho dhammānaṃ dvipadānaṃ ca cakkhumā ti*  
(Dhp. v. 273).

Ayaṃ thavo<sup>3</sup>.

*Tiṇ' imāni bhikkhave aggāni. Katamāni tiṇi?*

*Yāvatā bhikkhave sattā apadā vā dvipadā vā catuppadā*  
*vā bahuppadā vā rūpino vā arūpino vā saññino vā asa-*  
*ññino vā nevasaññināsaññino vā, Tathāgato tesāṃ aggam*  
*akkhāyati seṭṭham akkhāyati pavaram akkhāyati, yad idaṃ*  
*araḥaṃ sammāsambuddho.*

*Yāvatā bhikkhave dhammānaṃ pañṇatti saṃkhatānaṃ vā*  
*asaṃkhatānaṃ vā, virāgo tesāṃ dhammānaṃ aggam akkhā-*  
*yati seṭṭham akkhāyati pavaram*<sup>4</sup> *akkhāyati*<sup>5</sup>, *yad idaṃ*  
*madanimmadano*<sup>6</sup> | *pe*<sup>5</sup> | *nirodho nibbānaṃ.*

*Yāvatā bhikkhave saṃghānaṃ pañṇatti gaṇānaṃ*<sup>6</sup> *pa-*  
*natti mahājanasannipātānaṃ pañṇatti, Tathāgatasāvaka-*  
*saṃgho*<sup>7</sup> *tesāṃ aggam akkhāyati seṭṭham akkhāyati pava-*  
*ram akkhāyati, yad idaṃ cattāri purisayugāni aṭṭha puri-*  
*sapuggalā* | *pe*<sup>5</sup> | *puñṇakhettaṃ lokassā ti.*

\* *Sabbalokuttaro Satthā dhammo*<sup>8</sup> *ca*<sup>8</sup> *kusalapakkhato*<sup>8</sup>  
*gaṇo ca naraṣihassa tāni tiṇi visissare.*

*Samaṇapadumasaṅcayo gaṇo*  
*dhammavaro*<sup>9</sup> *ca vidūna*<sup>10</sup> *sakkato*  
*naravaradamako*<sup>11</sup> *ca*<sup>12</sup> *cakkhumā*  
*tāni tiṇi lokassa uttari.*

\* *Satthā ca appaṭṭisamo dhammo ca sabbo*<sup>13</sup> *nirūpadāho*  
*ariyo ca gaṇavaro tāni khalu visissare*<sup>14</sup> *tiṇi.*

*Saccanāmo jīno khemo sabbābhībhū saccadhammo*  
*n'atth' añño tassa uttari ariyasamgho*<sup>15</sup> *niccam*<sup>15</sup> *viññū-*  
*na*<sup>17</sup> *pūjito.*

<sup>1</sup> *maggānaṃ* 'tth°, B<sub>1</sub>.      <sup>2</sup> *kho*, S.

<sup>3</sup> *om*. S.      <sup>4</sup> *nimadano*, B.      <sup>5</sup> *pa*, B. B<sub>1</sub>.

<sup>6</sup> *gatānaṃ*, B<sub>1</sub>.      <sup>7</sup> *Tathāgatānaṃ sāvaka*, S.

<sup>8</sup> *dhammo ca kusalamakkhato*, B. B<sub>1</sub>; *dhammā catu-*  
*lakkhato*, S.      <sup>9</sup> *dhammo varo*, B<sub>1</sub>.

<sup>10</sup> *nam*, B. Com.      <sup>11</sup> *narā*°, B.      <sup>12</sup> *va*, B<sub>1</sub>; *om*. S.

<sup>13</sup> *sabbe*, B<sub>1</sub>; B. B. *add sukho*.      <sup>14</sup> *visissare*, S.

<sup>15</sup> B<sub>1</sub> *adds ca*.      <sup>16</sup> *nicca*, B<sub>1</sub>. S.      <sup>17</sup> *nam*, B. S.



*Tāni tīni lokassa uttarī<sup>1</sup>  
ekāyaṇaṃ jātikhayantadassī<sup>2</sup>  
maggam pajānāti hitānukampī.  
Etena maggena tarimsu<sup>3</sup> pubbe<sup>4</sup>  
tarissanti ye cāpi taranti ogham  
taṃ tādisaṃ devamanussasattāṃ  
sattā namassanti visuddhipekkhā ti.*

Ayaṃ thavo ti.

Tattha lokiyaṃ suttaṃ dvīhi suttehi niddisitaḥham: \*  
saṃkilesabhāgiyena ca vāsanābhāgiyena ca. Lokuttaraṃ  
pi suttaṃ tihi suttehi niddisitaḥham: dassanabhāgiyena  
ca bhāvanābhāgiyena ca asekhābhāgiyena ca. Lokaṃ ca  
lokuttaraṃ ca yasmiṃ sutte yaṃ yaṃ padaṃ dissati saṃ-  
kilesabhāgiyaṃ vā vāsanābhāgiyaṃ vā, tena tena lokaṃ  
ti niddisitaḥham, dassanabhāgiyaṃ vā bhāvanābhāgiyaṃ  
vā asekhābhāgiyaṃ vā yaṃ yaṃ padaṃ dissati, tena tena  
lokuttaraṃ ti niddisitaḥham.

Vāsanābhāgiyaṃ suttaṃ saṃkilesabhāgiyassa suttassa \*  
nighātāya, dassanabhāgiyaṃ suttaṃ vāsanābhāgiyassa sut-  
tassa nighātāya, bhāvanābhāgiyaṃ suttaṃ dassanabhāgi-  
yassa suttassa paṭinissaggāya, asekhābhāgiyaṃ suttaṃ bhā-  
vanābhāgiyassa suttassa paṭinissaggāya, asekhābhāgiyaṃ  
suttaṃ diṭṭhadhammasukhavihārattham.

Lokuttaraṃ suttaṃ sattādiṭṭhānaṃ chabbisatiyā pugga- \*  
lehi niddisitaḥham. Te tihi suttehi samanvesitaḥham<sup>5</sup>: dassana-  
bhāgiyena bhāvanābhāgiyena asekhābhāgiyena cā ti.

Tattha dassanabhāgiyaṃ suttaṃ pañcahi puggalehi  
niddisitaḥham: ekabījīnā koḷaṃkolena sattakkhattupara- \*  
mena<sup>6</sup> saddhānusārīnā dhammanusārīnā cā ti (Cf. A. I. p. 233).

Dassanabhāgiyaṃ suttaṃ imehi pañcahi puggalehi nid-  
disitaḥham.

Bhāvanābhāgiyaṃ suttaṃ dvādasahi puggalehi niddisi-  
tabbam: sakadāgāmiḥphalasacchikiriyāya paṭipannena, sa-  
kadāgāminā, anāgāmiḥphalasacchikiriyāya paṭipannena, anā-

<sup>1</sup> °ri, B. B.,      <sup>2</sup> °dassi, B. B.,      <sup>3</sup> atarimsu, S.;  
attarisu, B.; atarīsu, Com.      <sup>4</sup> sabbena, B.  
<sup>5</sup> samannesi°, B. S.      <sup>6</sup> °ttum pa°, B.

\* gāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asamkhāraparinibbāyinā, sasamkhāraparinibbāyinā, uddhamso-  
tena, akaniṭṭhagāminā, saddhāvimuttana<sup>2</sup>, diṭṭhappattena<sup>2</sup>  
kāyasakkhinā cā ti (Cf. A. V. p. 120).

Bhāvanābhāgiyaṃ suttaṃ imehi dvādasahi puggalehi niddisitaḥḥam.

Asekhābhāgiyaṃ suttaṃ navahi puggalehi niddisitaḥḥam:  
saddhāvimuttana, paññāvimuttana, suññatavimuttana, ani-  
\* mittavimuttana, appaṇihitavimuttana<sup>3</sup>, ubhatobhāgavimutte-  
na, samasisinā<sup>4</sup>, paccekabuddha<sup>5</sup> - sammāsambuddhehi<sup>6</sup>  
cā ti.

Asekhābhāgiyaṃ suttaṃ imehi navahi puggalehi niddi-  
sitabbam.

Evam lokuttaraṃ suttaṃ sattādhīṭṭhānaṃ imehi chabbi-  
satiyā puggalehi niddisitaḥḥam.

Lokiyaṃ suttaṃ sattādhīṭṭhānaṃ ekūnavīsatiyā pugga-  
lehi niddisitaḥḥam. Te caritehi niddiṭṭhā samanvesitaḥḥa<sup>7</sup>,  
keci rāgacaritā, keci dosacaritā, keci mohacaritā, keci rā-  
gacaritā ca dosacaritā, keci rāgacaritā ca mohacaritā ca,  
keci dosacaritā ca mohacaritā ca. keci rāgacaritā ca do-  
sacaritā ca mohacaritā ca.

Rāgamukhe ṭhito rāgacarito, rāgamukhe ṭhito dosacarito,  
rāgamukhe ṭhito mohacarito, rāgamukhe ṭhito rāgacarito  
ca dosacarito ca mohacarito ca, dosamukhe ṭhito dosaca-  
rito<sup>8</sup>, dosamukhe ṭhito mohacarito<sup>8</sup>, dosamukhe ṭhito rāga-  
carito<sup>9</sup>, dosamukhe ṭhito rāgacarito ca dosacarito ca mo-  
hacarito ca, mohamukhe<sup>6</sup> ṭhito<sup>6</sup> mohacarito<sup>6</sup>, mohamukhe  
ṭhito rāgacarito, mohamukhe ṭhito dosacarito, mohamukhe  
ṭhito rāgacarito ca dosacarito ca mohacarito cā ti.

Lokiyaṃ suttaṃ sattādhīṭṭhānaṃ imehi ekūnavīsatiyā  
puggalehi niddisitaḥḥam.

Vāsanābhāgiyaṃ suttaṃ silavantehi niddisitaḥḥam. Te

<sup>2</sup> vimuttakena, S.

<sup>2</sup> diṭṭhipattena, B., S.

<sup>3</sup> apaṇita<sup>o</sup>, B.

<sup>4</sup> sisinā, S.; <sup>5</sup> sisinā, B. B., Com.

<sup>5</sup> buddhehi, B. B.,

<sup>6</sup> om. S.

<sup>7</sup> samannesi<sup>o</sup>, B.,

<sup>8</sup> rāgacarito, S.

<sup>9</sup> moha<sup>o</sup>, S.

sīlavanto pañca puggalā: pakatisīlam, samādānasīlam, cīttapasūdo, samatho, vipassanā cā ti.

Vāsanābhāgiyaṃ suttam imehi pañcahi puggalehi niddisitabbam.

Imehi pañcahi dhammehi lokuttaram suttam dhammā-dhiṭṭhānam tihi suttehi niddisitabbam: dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca<sup>1</sup>.

Lokiyaṇ ca lokuttaraṇ ca sattādhiṭṭhānaṇ ca dhammā-dhiṭṭhānaṇ ca ubhayena niddisitabbam.

Nāṇam paññāya niddisitabbam: paññindriyena paññā-balena adhipaññāsikkhāya dhammavicayasambojjhaṅgena sammādiṭṭhiyā tīraṇāya<sup>2</sup> santīraṇāya<sup>3</sup> dhamme<sup>4</sup> nāṇena anvaye- nāṇena khaye- nāṇena anuppāde- nāṇena anaññā-taññassāmitindriyena<sup>5</sup> aññindriyena aññātāvindriyena<sup>6</sup> cakkuṇā vijjāya buddhiyā bhūriyā medhāya, yaṃ yaṃ vā pana labbhati, tena tena paññādhivacanena niddisitabbam. Ñeyyam atītānāgatapaccuppannehi ajjhattikabāhirehi hinappanītehi dūrasantikehi samkhatasamkhathehi kusalākusalābyakatehi, samkhepato vā chahi ārammaṇehi niddisitabbam. Nāṇaṇ ca ñeyyaṇ ca tadubhayena niddisitabbam, paññā pi ārammaṇabhūtā ñeyyam, yaṃ kiñci ārammaṇabhūtaṃ ajjhattikaṃ vā bāhiraṃ vā, sabban taṃ samkhatena asamkhatena ca niddisitabbam.

Dassanabhāvanā sakavacanam paravacanam<sup>7</sup> viśaṇṇaniyam avisaṇṇaniyam kammaṃ vipāko ti sabbattha tadubhayam<sup>8</sup> sutte yathā niddiṭṭham tathā<sup>9</sup> upadhārayitvā<sup>10</sup> labbhamānato<sup>11</sup> niddisitabbam, yaṃ vā<sup>12</sup> pana kiñci Bhagavā aññataravacanam<sup>13</sup> bhāṣati, sabban taṃ yathā niddiṭṭham dhārayitabbam.

Duvidho hetu: yaṇ ca kammaṃ ye ca<sup>14</sup> kilesā.

Samudayo kilesā<sup>15</sup>.

<sup>1</sup> om. S. <sup>2</sup> ti<sup>o</sup>, B. B.

<sup>3</sup> santi<sup>o</sup>, B. B. <sup>4</sup> dhammena, B.

<sup>5</sup> anaññāta<sup>o</sup>, B.; anaññātāññassāmitindriyena, B.

<sup>6</sup> aññātā<sup>o</sup>, S. <sup>7</sup> adutābhayaṃ, S. <sup>8</sup> om. B.

<sup>9</sup> upaṭṭhāyayitvā, B. <sup>10</sup> labbhadhānato, S.

<sup>11</sup> aññataram vā<sup>o</sup>, S. <sup>12</sup> vā, S. <sup>13</sup> so, B.



Tattha kilesā saṃkilesabhāgiyena suttena niddisitaḥḥā, samudayo saṃkilesabhāgiyena ca vāsanābhāgiyena ca suttena niddisitaḥḥā.

Tattha kusalaṃ catūhi suttehi niddisitaḥḥā: vāsanābhāgiyena dassanabhāgiyena bhāvanābhāgiyena asekkhabhāgiyena ca, akusalaṃ saṃkilesabhāgiyena suttena<sup>1</sup> niddisitaḥḥā. Kusalaṃ ca akusalaṃ ca tadubhayena<sup>2</sup> niddisitaḥḥā.

Anuṇātāṃ Bhagavato anuṇātāya<sup>3</sup> niddisitaḥḥā. Taṃ pañcavidhaṃ: saṃvaro, paṇāṇaṃ, bhāvanā, sacchikiriya, kappiyanuloma<sup>4</sup> ti. Yaṃ dissati tāsu tāsu bhūmisu, taṃ kappiyanulomena niddisitaḥḥā. Bhagavatā paṭikkhittaṃ paṭikkhittakāraṇena niddisitaḥḥā. Anuṇātāṃ ca paṭikkhittaṃ ca tadubhayena<sup>5</sup> niddisitaḥḥā.

Thavo<sup>6</sup> pasamsāya niddisitaḥḥā. So pañcavidhena veditaḥḥā: Bhagavato, dhammassa, ariyasamghassa, ariyadhammānaṃ sikkhāya, lokiyagunāsampattiya ti. Evaṃ thavo pañcavidhena niddisitaḥḥā.

Indriyabhūmi navahi paḍehi niddisitaḥḥā, kilesabhūmi navahi paḍehi niddisitaḥḥā.

Evaṃ etāni atthārāsa paḍāni honti: nava paḍāni kusālāni, nava paḍāni akusālāni ti.

Tathā hi vuttaṃ:

Atthārāsa mūlapadā kuhi<sup>7</sup> dattabba?

Sāsanapaṭṭhāne ti (Cf. p. 127).

Tenāha āyasmā Mahākaccāno<sup>8</sup>: —

Navahi ca<sup>1</sup> paḍehi kusālā | navahi ca yujjanti akusalapakkhā ete khalu mūlapadā<sup>2</sup> | bhavanti atthārāsa paḍāni ti.

Niyuttaṃ sāsanapaṭṭhānaṃ.

\*

<sup>1</sup> om. S. <sup>2</sup> °yehi S.

<sup>3</sup> anuṇātāya, S.

<sup>4</sup> kappiyyā ti loma, B<sub>1</sub>.

<sup>5</sup> tavo, B. B<sub>1</sub>.

<sup>6</sup> kuhi, B<sub>1</sub>.

<sup>7</sup> °kaccāyano, S.

<sup>8</sup> °padā, B<sub>1</sub>.

Ettavatā samattā Nettiyā āyasmatā Mahākaccānena  
bhāsītā Bhagavatā anumoditā mūlasaṃgītiyaṃ saṃgitā ti\*.

Nettipakaraṇaṃ niṭṭhitam\*.

\* B. adds (cf. A. V, p. 361, n. 8): —

Jinacakke vijjulakkhe soti bho pūramāpito (*sic*)  
raṭṭhaniyyāta-āyehi saddhā tisso vanātuso  
ropitā antepūramhi atthaṃ pekkhiya cintayam  
uyyānuppādamūlena pūjesi piṭattayam (*sic*)  
sāsanapphullasobhite nānāthūpādi-maṇḍite  
amarappūranāmake [*in Burmese*] aṭṭhaye visuddhacā-  
rasampanno

ñeyyādhammādilakkhito alaṅkāraparo guru  
vasanto tena likkhito amaraṇāradutiya [*in Burmese*]  
sripavarādityā lokādhipati Vijayamahādhammarājādhirāja,  
then a few words in Burmese, and after these: Nettipaka-  
raṇaṃ niṭṭhitam, then again a few words in Burmese, after  
which: nibbānapaccayo hotu [*in Burmese*].

\* S. adds nibbānapaccayo hotu.

## EXTRACTS FROM THE COMMENTARY.

p. 1. (fol. kã,  
rev., second  
line).

Tattha ken' aṭṭhena Netti?

Saddhammanayan' aṭṭhena.

Yathā hi taṇhā satte kāmādibhavaṃ nayatī ti bhava-  
netti ti vuccati, evaṃ ayaṃ pi veneyyasatte ariyadhammaṃ  
nayatī ti saddhammanay' aṭṭhena Netti ti vuccati.

Atha vā nayantitāyā ti Netti. Nettipakaraṇena hi ka-  
raṇabhūtena dhammakathikā veneyyasatte dassanamaggam  
nayanti sampāpentī ti.

Niyyanti vā ettha etasmim pakaraṇe adhiṭṭhānabhūte  
patiṭṭhāpetvā veneyyā nibbānaṃ sampāpiyanti ti Netti.  
Na hi Netti-upadesasannissayena vinā aviparītasuttatthā-  
vabodho sambhavati. Tathā hi vuttam: — *Tasmā nibbā-  
yitukāmenā* ti ādi. Sabbā pi hi suttassa atthasaṃvaṇṇanā  
Netti-upadesāyattā Netti ca suttapabhavā, suttam sammā-  
sambuddhapabhavan ti.

p. 1. (fol. kãf,  
rev., third  
line).

Mahākaccānenā ti Kacco ti purātano isi, tassa vaṃ-  
sālāṅkārabhūto ayaṃ mahāthero Kaccāno ti vuccati. Ma-  
hākaccāno ti pana pūjāvacanam yathā Mahāmoggaḷlāno ti.  
Kaccāyanagottaniddiṭṭhā ti pi pāṭho. Ayaṃ ca gāthā  
Nettisamgāyantehi pakaraṇatthasamgaṇhavasena ṭhapitā ti  
daṭṭhabbā. Yathā cāyaṃ, evaṃ Hāravibhaṅgavāre<sup>1</sup> tan-  
taṃ Hāra-Niddesa-nigamana Tenāha āyasmā ti ādi-  
vacanam.

<sup>1</sup> *The Commentary uses vibhāga and vibhaṅga indiffe-  
rently, but in a passage describing the contents of our  
work it says: — Sā paṇāyaṃ Nettipakaraṇaparichedato*



Tattha ken' atthena hārā?

Hariyanti etehi ettha vā sutta-geyyādi-visayā aññapa-  
samsayavipallāsā ti hārā. Haranti vā sayam tāni. Ha-  
raṇamattam evā ti hārā, phalūpacārena.

Atha vā hariyanti vohariyanti dhammasamvappaka-dham-  
mapaṭiggāhakehi, dhammassa dānagahaṇavasenā ti hārā.

Atha vā hārā viyā ti hārā. Yathā hi anekaratanāvaḷi-  
samūho hārasaṅkhāto attano avayavabhūtaratanasamphas-  
sehi samupajaniyamānehi<sup>1</sup> bhedasukho hutvā tadupabhogi-  
janasarirasantāpam nidāghapariḷāhūpajanitam vūpasameti,  
evam ete pi nānāvidhaparamattharatanapabandhā samva-  
ṇṇā visesā attano avayavabhūtaparamattharatanādhiga-  
mena samuppādiyamānanibbutisukhā dhammapaṭiggāhaka-  
janahadayaparitāpam kāmarāgādi-kilesahetukam vūpa-  
sameti ti.

Atha vā hārayanti aññāpādīnam hāram apagamam ka-  
ronti ācikkhanti ti vā hārā.

Atha vā sotujanacittassa haraṇato ramaṇato ca hārā,  
niruttinayena. Yathāha: — *Bhavesu vantaḡamano ti Bha-  
gavā* ti.

Tattha nayan ti samkilese vodānāni ca vibhāgato nā-  
penti ti nayā. Niyanti vā tāni etehi ettha vā ti nayā.  
Nayanamattam eva vā ti nayā. Niyanti vā sayam dham-  
makathikehi upaniyanti suttassa atthapavicayatthan ti nayā.

Atha vā nayā viyā ti nayā. Yathā hi ekattādayo nayā  
sammā paṭivijjhiyamānā paccayapaccayuppannadhammā-  
nam yathākkamasambandhavibhāgabyāpāravirahānurūpaba-  
labhāvadassanena asaṃkarato sammutisaccaparamattha-  
saccānam sabhāvam pavedayantā paramatthasaccapaṭive-  
dhāya samvattanti, evam eva te pi kaṇhasukkasappaṭibhā-

tippabhedā Hāra-Naya-Paṭṭhānānam vasena. Pathamam  
hi Hāravacāro, tato Nayavicāro, pacchā Paṭṭhānavicāro ti.  
Paḷivavatthānato pana Saṃgahavāra-Vibhāgavārasena  
duvidhā. Sabbā pi hi Netti Saṃgahavāro Vibhāgavāro ti  
vāradvayam eva hoti . . . Vibhāgavāro pana Uddesa-Nid-  
desa-Paṭiniddesavasena tividho.

<sup>1</sup> °manahi.

gadhammavibhāgadassanena aviparītasuttatthāvabodhāya abhisambhūnantā vineyyānam catusaccapaṭivedhāya samvattanti.

Atha vā pariyatti-atthassa nayanato samkilesato yamanato ca nayā, niruttinayena.

p. 3. (fol. 38a,  
obv., last  
line).

Evam uddiṭṭhe hārādayo niddisitum Tattha samkhepato ti ādi āradham.

Tattha tatthā ti tasmim uddesapāthe, saṅkhepato Netti kittitā ti samāsato Nettipakaraṇam kathitam, hārānaya-mūlapadānam hi sarūpadassanam Uddesapāthena katan ti.

Samaññato visesena padattho lakkhaṇam kamo ettāvata ca hetvādi veditabbā hi viññunā.

Tesu avisesato visesato ca hārā-nayānam attho dassito, lakkhaṇādisu pana avisesato sabbe pi hārā nayā ca yathākkamaṇ byañjanatthamukhena navaṅgassa sāsanassa atthasamvappanālakkhaṇā, visesato pana tassa tassa hārassa nayassa ca lakkhaṇam Niddese eva kathayissāma. Kamādimi ca yasmā nesam lakkhaṇesu nātesu suviññeyyāni honti, tasmā tāni pi Niddesato parato pakāsayissāma. Yā pana Assāḍādinavatā ti adikā Niddesagāthā.

Tāsu assāḍādinavatā (1)<sup>1</sup> ti assādo ādinavatā ti padavibhāgo, ādinavatā ti ca ādinavo eva. Keci assāḍādinavato ti paṭhanti. Taṃ na sundaram. Tattha assādiyati ti assādo. Sukhaṃ somanassaṃ ca. Vuttaṃ h'etaṃ: — *Yaṃ bhikkhave pañcupādānakkhandhe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ pañcasu upādānakkhandhesu assādo ti.* Yathā ca sukhaṃ somanassaṃ, evaṃ itthārammaṇam pi. Vuttaṃ pi c'etaṃ: — *So tad assādeti, taṃ nikāmeti ti.* — *Rūpaṃ assādeti abhinandati, taṃ ārabha rāgo uppajjati ti.* — *Samyojanīyesu bhikkhave dhammesu assādanupassino ti ca.* Assādeti etāyā ti vā assādo. Taṇhā. Taṇhāya hi karaṇabhūtāya puggalo sukhaṃ pi sukhārammaṇam pi assādeti. Yathā ca taṇhā, evaṃ

<sup>1</sup> The numbers in brackets indicate the verses of the Niddesavāra in which the words commented on occur.

vipallāsā pi. Vipallāsavasena hi sattā anīṭṭhaṃ pi ārammaṇaṃ iṭṭhākāreṇa assāḍenti. Evaṃ vedanāya sabbesaṃ tebhūmakasaṅkhārānaṃ taṇhāya vipallāsānaṃ ca assāḍa-vicāro veditabbo. Kathaṃ pana dukkhādukkhamasukha-vedanānaṃ assāḍaniyatā ti? Vipallāsato sukhapariyāya-sabhāvato ca. Tathā hi vuttaṃ: — *Sukhā kho āvuso Vi-sākhā vedanā tīṭṭhisukhā vipariṇāmadukkhā, dukkhā vedanā tīṭṭhidukkhā vipariṇāmasukhā, adukkhāmasukhā vedanā nā-nasukhā aññānadukkhā ti* (M. I, p. 303). Tattha vedanāya atṭhasatapariyāyavasena tebhūmakasaṅkhārānaṃ nikkhe-pakaṇḍa-rūpakaṇḍavasena taṇhāya saṃkilesavattu vibhāṅge nikkhepakaṇḍake ca taṇhāniddesavasena vipallāsānaṃ subhasaññādivasena dvāsattīdhiṭṭhigatavasena ca vibhāgo veditabbo. Ādinavo dukkhā vedanā tisso pi vā dukkhatā. Atha vā sabbe pi tebhūmakā saṅkhārā ādinavo. Ādinaṃ ativiya kapaṇaṃ vāti pavattati ti ādinavo. Kapaṇama-nusso evaṃ sabhāvā ca tebhūmakā dhammā aniccatādi-yogena. Yato tattha ādinavānupassanā āradhāvipassakā-naṃ yathābhūtanayo ti vuccati. Tathā ca vuttaṃ: — *Yaṃ bhikkhave paṇḍupādānakkhandhā aniccā dukkhā vipariṇāmadhammā, ayaṃ pañcasu upādānakkhandhesu ādinavo ti*. Tasmā ādinavo dukkhasaccaniddesabhūtanāṃ jātiyādināṃ aniccatādināṃ dvācattālīsāya ākārānaṃ ca vasena vibhajitvā niddisitaḥ.

Nissarati etenā ti nissaraṇaṃ (1). Ariyamaggo. Nissarati ti vā nissaraṇaṃ. Nibbānaṃ. Ubhayaṃ pi sāmañña-niddesena ekasesena vā nissaraṇaṃ ti vuttaṃ. Pi (1)-saddo purimānaṃ pacchimānaṃ ca sampiṇḍanattho. Tattha ariyamaggapakke satipaṭṭhānādināṃ sattatimsabodhipakkiyadhammānaṃ kāyānupassanādināṃ ca tadantogadhabhedānaṃ vasena nissaraṇaṃ vibhajitvā niddisitaḥ, nibbānapakke pana kiñcāpi asaṅkhatāya dhātuyā nippariyāyena vibhāgo n'atthi, pariāyena pana sopādisesa-nirupādisesabhedena. Yato vā taṃ nissataṃ tesāṃ paṭisambhidāmagge dassitapabhedānaṃ cakkhādināṃ chaṇṇaṃ dvārānaṃ rūpādināṃ chaṇṇaṃ ārammaṇānaṃ taṃ taṃ dvārapavattānaṃ chaṇṇaṃ chaṇṇaṃ viññāṇa-phassa-vedanā-saññā-cetanā-taṇhā-vitakka-vicārānaṃ paṭhavīdhātu-ādināṃ chaṇṇaṃ



dhātūnaṃ dasannaṃ kasipāyatanānaṃ kesādināṃ battim-sāya ākāraṇaṃ pañcannaṃ khandhānaṃ dvādasannaṃ āyatanānaṃ atthārasannaṃ dhātūnaṃ, lokiyānaṃ indriyānaṃ kāmādhātu-ādināṃ tissannaṃ dhātūnaṃ kāmabhavādināṃ tiṇṇaṃ tiṇṇaṃ bhavānaṃ catunnaṃ jhānānaṃ appamaññānaṃ āruppānaṃ dvādasannaṃ paṭiccasamuppādaṅgānaṃ cā ti evam-ādināṃ saṅkhatadhammānaṃ nissaraṇabhāvena vibhajitvā niddisitaḥham.

Phalan (1) ti desanāphalaṃ. Kiṃ pana tan ti? Yaṃ desanāya nipphādiyati. Nanu ca nibbānādhigamo Bhagavato desanāya nipphādiyati? *Nibbānaṃ ca nissaraṇaṃ* ti iminā vuttam evā ti saccam etaṃ. Taṃ ca kho paramparāya. Idha pana paccakkhato desanāphalaṃ adhippetam. Taṃ pana sutamaggañāṇaṃ: attha-dhamma-vedādi-ariyamaggaṃsa pubbhāga-paṭipattibhūtaṃ chabbisuddhiyo, yaṃ ca tasmim khaṇe maggaṃ anabhisambhūnantassa kālantare tadadhigamakāraṇabhūtaṃ sampattibhavahetu ca siyā. Tathā hi vakkhati (p. 7): —

*Attānudiṭṭhiṃ ūhaṃ*

*evaṃ maccutaro siyā* (ti idaṃ phalan) ti; (p. 6): —

*Dhammo haṃ rakkhati dhammacārin ti* idaṃ phalan ti ca.

Etena nayena devesu c'eva manussesu ca āyu-vaṇṇa-bala-sukha-yasa-parivāra-ādhipateyyasampattiyo upadhisampattiyo cakkavattisiri devarajjasiri cattāri sampatticakkāni, silasampadā samādhisampadā tisso vijjā cha abhiññā catasso paṭisambhidā sāvaka-bodhi paccekabodhi sammāsambodhi ti sabbā pi sampattiyo puññasambhārahetukā Bhagavato desanāya sādhetabbatāya phalan ti veditabbā.

Upāyo (1) ti ariyamagga-pada-tṭhānabhūtaṃ pubbhāga-paṭipadā. Sā hi purimā purimā pacchimāya pacchimāya adhigamupāyabhāvato paramparāya magganibbānādhigamassa ca hetubhāvato upāyo yā ca pubbe vuttaphalādhigamassa upāyapaṭipatti. Keci pana saha vipassanāya maggo upāyo ti vadanti. Tesam matena nissaraṇaṃ ti nibbānaṃ eva vuttam siyā. Phalaṃ viya upāyo pi pubbhāgo ti vuttam siyā, yaṃ pana vakkhati (p. 6): — *Sabbe dhammā | pa | visuddhiyā ti* ayaṃ upāyo ti, etthāpi pubba-

bhāgapatipadā eva udāhaṭṭā ti sakkā viññātaṃ. Yasmā pana (p. 6) *te pahāya tare oghan ti* idaṃ nissaraṇaṃ ti ariyamaggassa nissaraṇabhāvaṃ vakkhati. Ariyamaggo hi oghatarāṇaṃ ti.

Āpatti (1) ti āpārahassa Bhagavato veneyyajanassa hitasiddhiyā evaṃ paṭipajjāhi ti vidhānaṃ. Tathā hi vakkhati (p. 7):

*Suññato lokam avekkhassu | Mogharājā (ti āpatti ti).*

Yogīna (1) ti catusaccakammaṭṭhānabhāvanāya yuttapayuttānaṃ veneyyānaṃ, atthāyā ti vacanaśeso.

Desanā hāro (1) ti etesaṃ yathāvuttānaṃ assāḍādināṃ vibhajanalakkhaṇo samvappanāviseso desanā-hāro nāmā ti attho. Etthāha: kim pan' etesaṃ assāḍādināṃ avasesānaṃ vacanaṃ desanā-hāro udāhu ekaccānaṃ ti? Niravasesānaṃ yeva. Yasmim hi sutte assāḍādinava-nissaraṇāni sarūpato āgatāni, tattha vattabbam eva n'atthi, yattha pana ekadesena āgatāni na vā sarūpena, tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo. Ayaṃ attho Desanā-hāravibhaṅge āgamissati ti idha na papañceto.

Yaṃ pucchitaṃ (2) ti yā pucchā, viciyamānā ti vacanaśeso. Vissajjitaṃ anugiti ti etthāpi es'eva nayo. Tattha vissajjitaṃ (2) ti vissajjanaṃ, sā ca ekaṃ sabyākaraṇādivasena catubbidhaṃ byākaraṇaṃ. Ca (2)-saddo sampiṇḍanaṭṭho. Tena gāthāyaṃ avuttaṃ padādiṃ saṅgaṇhāti. Tā pana pucchā vissajjanaṃ kassā ti? āha: suttassā ti. Etena suttena<sup>1</sup> āgataṃ pucchā-vissajjanaṃ vicetabban ti dasseti. Yā ca anugiti (2) ti vuttass' eva atthassa yā anupucchā-giti anugiti, Saṅgahagāthā. Pucchāyā vā anurūpā giti. Etena pubbāparaṃ gahitaṃ. Byākaraṇassa hi pucchānurūpatā idha pubbāparaṃ nāma, yā pucchānusaṇḍhi ti vuccati, purimaṃ suttassā ti padaṃ pubbāpekkhanti puna suttassā ti vuttaṃ. Tena suttassa-nissayabhūte assāḍādi ke parigaṇhāti. Ettavata vicaya-hāraṇaṃ visayo niravasesena dassito hoti. Tathā ca vakkhati: — Vicaya-hāravibhaṅge padaṃ vicinati | pa | anugitiṃ vicinati ti.

<sup>1</sup> sutte.

Tattha sutte sabbesaṃ padānaṃ anupubbena atthaso byañjanaso ca vicāro padavicayo. Ayam pucchā aditthajotanaṃ dītthasamsandanaṃ vimaticchedanaṃ anumatipucchā kathetukamyatāpucchā sattādhiṭṭhānā dhammādhiṭṭhānā ekādhiṭṭhānā anekādhiṭṭhānā sammutivisayā paramatthavisayā atitavisayā anāgatavisayā paccuppannavisayā ti ādinā pucchā-vicayo veditabbo. Idam vissajjanam ekamsabyākaraṇam vibhajjabyākaraṇam paṭipucchābyākaraṇam ṭhapanam sāvasesam niravasesam<sup>1</sup> sa-uttaram anuttaram lokiyam lokuttaram ti ādinā vissajjanā-vicayo. Ayam pucchā iminā sameti etena sameti ti pucchitattham ānetvā vicayo pubbenāparam samsandetvā pavicayo pubbāparavicayo. Ayam anugiti vuttatthasamgahā avuttatthasamgahā tadubhayatthasamgahā kusalatthasamgahā akusalatthasamgahā ti ādinā anugiti-vicayo. Assādaḍḍisu sukhavedanāya itthārammaṇānubhavalakkhaṇā ti ādinā, taṇhāya ārammaṇaghaṇalakkhaṇā ti ādinā, vipallāsānaṃ viparīttaghaṇalakkhaṇā ti ādinā, avasīṭṭhānaṃ tebhūmakadhammānaṃ yathāsakalakkhaṇā ti ādinā sabbesaṃ ca dvāvisatiyādhikesu<sup>2</sup> dvācattālīsādhike ca dukasate labbhamānapadavasena tan tam assādatthavisesaniddhāraṇam assāda-vicayo. Dukkha-vedanāya anīṭṭhānubhavanalakkhaṇā ti ādinā, dukkhasaccānaṃ paṭisandhilakkhaṇā ti ādinā, aniccatādinam ādiantavantatāya aniccan ti kathāya ca aniccā ti ādinā sabbesaṃ ca lokiyadhammānaṃ samkilesabhāgiya-hānabhāgiyatādivasena ādinavavuttiyā okāraniddhāraṇena ādinavavicayo. Nissaraṇapade ariyamaggassa āgamanato kāyaṇupassanādi-pubbabhāgapatipadā vibhāgavisesaniddhāraṇavasena nibbānassa yathāvuttapariyāyavibhāgavisesaniddhāraṇavasenā ti evaṃ nissaraṇa-vicayo. Phalādinam tan tam suttadesanāya sāmetabbaphalassa tadupāyassa tattha tattha Satthu vidhānavacanassa ca vibhāganiddhāraṇavasena vicayo veditabbo. Evaṃ padapucchāvissajjanapubbāparānugitīnaṃ assādaḍḍinaṃ ca visesaniddhāraṇavasena vicayalakkhaṇo vicayo-hāro ti veditabbo.

<sup>1</sup> niravasesam.<sup>2</sup> °yātikesu.



Sabbesan (3) ti soḷasannam. Bhūmi (3) ti byañjanam sandhāyāha, byañjanam hi mūlapadāni viya nayānam hārānam bhūmi pavattiṭṭhānam, tesam byañjanavicārabhāvato. Vuttam hi: — Hārā byañjanavicayo ti (p. 1). Peṭake pi hi vuttam: — Sabbe hārā sampathamānā nayanti suttattham byañjanavidhiputhuttā ti. Gocaro (3) ti suttattho. Suttassa hi padatthaniddhāraṇamukkena hārayojanā, tesam byañjanatthānam. Yuttāyuttaparikkhā (3) ti yuttassa ayuttassa ca upaparikkhā. Yuttāyutti parikkhā ti pi paṭho, yutti ayuttinam vicāraṇā ti attho. Katham pana tesam yuttāyuttajānanā? Catūhi mahāpadesehi avirujjanena. Tattha byañjanassa tāva sabhāvaniruttibhāvo adhippetatthavācākabhāvo ca yuttabhāvo, atthassa pana sutta-vinaya-dhammatāhi avilomanam. Ayam ettha samkhepo, vitthāro pana parato āvibhavissati. Hāro yutti ti niddiṭṭho (3) hi evam sutte byañjanatthānam yuttāyuttabhāvavibhāvanalakkhaṇo yutti-hāro ti veditabbo.

Dhamman (4) ti yaṃ kiñci suttāgatam kusalādi-dhammam āha. Tassa dhammassā (4) ti tassa yathāvuttassa kusalādidhammassa. Yaṃ padaṭṭhānan (4) ti yaṃ kāraṇam tam Yonisomanasikārādi-sutte āgatam anāgatam vā sambhavato niddhāretvā kathetabban ti adhippāyo. Iti (4) ti evam vuttanayenā ti attho. Yāva sabbe dhammā (4) ti yattakā tasmim sutte āgatadhammā, tesam sabbesam pi yathānurūpam padaṭṭhānam niddhāretvā kathetabban ti adhippāyo. Atha vā yāva sabbadhammā ti suttāgatassa dhammassa yaṃ padaṭṭhānam tassa pi yaṃ padaṭṭhānan ti sambhavato yāva sabbadhammā padaṭṭhānavicāraṇā katabbā ti attho. Eso hāro padaṭṭhāno (4) ti evam sutte āgatadhammānam padaṭṭhānabhūtā dhammā tesā ca padaṭṭhānabhūtā ti sambhavato padaṭṭhānabhūta-dhammaniddhāraṇalakkhaṇo padaṭṭhāno nāma hāro ti attho.

Vuttam hi ekadhamme (5) ti Kusalādisu Khandhādisu vā yasmim kasmiñci Ekadhamme<sup>1</sup> sutte sarūpato niddhārapavasena vā kathite. Ye dhammā ekalakkhaṇā keci (5) ti ye keci dhammā kusalādibhāvena rūpakkhan-

<sup>1</sup> Cf. A. I, p. 30; 43 sqq.; S. V, p. 32 sqq.

dhādibhāvena vā, tena dhammena samānalakkhaṇā. Vuttā bhavanti sabbe (5) ti te sabbe pi kusalādisabhāva khandhādisabhāva dhammā sutte avuttā pi tāya samānalakkhaṇatāya vuttā bhavanti ānetvā samvappanavasena ti adhippāyo. Ettha ca ekalakkhaṇā ti samānalakkhaṇā vuttā. Tena saha cāritā samānakiccatā samānahetutā samānaphalatā samānārammaṇatā ti evam-ādihi avuttānam pi vuttānam viya niddhāraṇam veditabbam. So hāro lakkhaṇo nāmā (5) ti evam sutte anāgate pi dhamme vuttappakārena āgate viya niddhāretvā yā samvappanā so lakkhaṇo nāma hāro ti attho.

Neruttan (6) ti niruttam padanibbacanan ti attho. Adhippāyo (6) ti buddhānam sāvakanam vā tassa sut-tassa desakanam adhippāyo. Byañjanan (6) ti byañjanena, karaṇe hi etaṃ paccattam. Kāmañ ca sabbe hārā byañjanavicayā, ayaṃ pana visesato byañjanadvāren' eva atthapariyesanā ti katvā byañjanan ti vuttam. Tathā hi vakkhati: — Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbo ti. Athā (6) ti padapūraṇamattam. Desanā nīdānan ti nīdadāti phalañ ti nidānam, karaṇam. Yena karaṇena desanā pavattā, taṃ desanāya pavattinimittan ti attho. Pubbāparānusandhi (6) ti pubbena ca aparena ca anusandhi. Pubbāparena sandhi ti pi pātho. Suttassa pubbabhāgena aparabhāgam samsandevā kathanan ti attho. Sam-gitivasena vā pubbāparabhūtehi suttantarehi samvappiyanāssa suttassa samsandanam pubbāparānusandhi. Yaṃ pubbapadena parapadassa sambandhanam, ayaṃ pi pubbāparasandhi. Eso hāro catubyūho (6) ti evam nibbanañ adhippāyādīnam catunnam vibhāvanalakkhaṇo catubyūho hāro nāmā ti attho.

Ekamhi padaṭṭhāne (7) ti ekasmiṃ ārambhadhātu-ādike parakkamadhātu-ādīnam padaṭṭhānabhūte dhamme desanārūlhe sati. Pariyesati sesakam padaṭṭhānan (7) ti tassa visabhāgatāya agahaṇena vā sesakam pamā-dādīnam āsannakārapattā padaṭṭhānabhūtam kosajjādīkam dhammantaram pariyesati paññāya gavesati, pariyesitvā ca samvappanāya yojanto desanam āvattati paṭipakkhe

(7) ti viriyārambhādimukhena āradham suttaṃ vuttanayena pamāḍādivasena niddisanto desanāṃ paṭipakkhato āvatto ti nāma. Āvatto nāma so hāro (7) ti desanāya gahitadhammānaṃ sabhāga-visabhāgadhammavasena āvattana-lakkhaṇo āvatto-hāro nāma ti attho.

Dhamman (8) ti sabhāvadhammam. Taṃ kusalādivasena anekavidham. Padaṭṭhānan (8) ti yasmim paṭiṭṭhite uttariguṇavisese adhigacchati, taṃ visesādhigamakāraṇaṃ. Bhūmin (8) ti puthujjanabhūmi dassanabhūmi ti evamādikaṃ bhūmim<sup>\*</sup>. Vibhajate (8) ti vibhāgena katheti. Sādhūraṇe (8) ti dassanapahātabbādi-nāmasena vā puthujjana-sotāpannādi-vatthuvaseṇa vā sādhūraṇe avasiṭṭhe samāne ti attho. Vuttavipariyāyena asādhāraṇā vedītabbā. Neyyo vibhatti (8) ti yathāvuttadhammānaṃ vibhajano ayaṃ hāro vibhatti (8) ti nātabbo ti attho. Tasmā samkilesadhamme vodānadhamme ca sādhāraṇāsādhārapato padaṭṭhānato bhūmito ca vibhajanalakkhaṇo vibhatti-hāro ti daṭṭhabbam.

Niddiṭṭhe (9) ti kathite sutte āgate samvaṇṇite vā. Bhāvite (9) ti yathā-uppannasadisā uppannā ti vuccanti, evaṃ bhāvitasadise bhāvetabbe ti attho. Pahīne (9) ti etthāpi es'eva nayo. Parivattati paṭipakkhe ti vuttānaṃ dhammānaṃ ye paṭipakkhā, teṣaṃ vaseṇa parivatte ti attho. Evaṃ niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo parivattano-hāro (9) ti vedītabbo.

Vividhāni ekasmim yeva atthe vacanāni vivacanāni, vivacanāni eva vevacanāni (10), pariyāyasaddā ti attho. Tāni vevacanāni bahūni anekāni. Tu (10)-saddo avadhāraṇe, tena bahū eva pariyāyasaddā eva vacana-hārayojanāyaṃ kathetabbā. Na katipayā ti dasseti. Sutte vuttāni (10) ti navavidhasuttantasaṅkhāte tepītake budhavacane bhāsītāni. Etthāpi tu-saddassa attho anetrā yojetabbo. Tena pāliyaṃ āgatāni yeva vevacanāni gaheṭṭabbāni ti vuttaṃ hoti. Ekadhammassā (10) ti ekassa padaṭṭhassa. Yo jānati<sup>2</sup> suttavidū (10) ti yathā: Sabbissa jānāhi ti vutte Sabbinaṃ vicārehi, Sabbi dethā ti

<sup>\*</sup> bhūmi.

<sup>2</sup> jānāti.



vā ānāpeti ti attho, evaṃ yo suttakovido dhammakathiko ekassa bahū pi pariyāyasadde vicāreti vibhāveti yojeti ti attho. Vevacano nāma so hāro (10) ti tassa atthassa vuttappakārapariyāyasaddayojanā lakkhaṇo vevacana-hāro nāma. Tasmā ekasmiṃ atthe anekapariyāyasaddayojanā lakkhaṇo vevacana-hāro ti veditabbam.

Dhamman (11) ti khandhādiddhammam. Paññattihi (11) ti paññāpanehi pakārehi nāpanehi, asaṅkarato vā ṭhāpanehi. Vividhāhi (11) ti nikkhepapabhavādivasena anekavidhāhi. So ākāro (11) ti yā ekass' ev' atthassa nikkhepapabhavapaññatti-ādivasena anekāhi paññattihi paññāpanā, so ākāro. Ñeyyo paññatti nāma hāro (11) ti paññatti-hāro nāmā ti nātabbo. Tasmā ek' ekassa dhammassa anekāhi paññattihi paññāpetabbakāravibhāvanalakkhaṇo paññatti-hāro ti veditabbam.

Paṭiccuppādo (12) ti paṭiccasamuppādo. Indriyakhandhā (12) ti indriyāni ca khandhā ca. Dhātūāyatanā<sup>2</sup> (12) ti dhātuyo ca āyatanāni ca. Etehi (12) ti yo dvādasapadiko paccayākāro yāni ca dvāvisahi indriyāni ye ca pañcakkhandhā yā ca atthārasa dhātuyo yāni ca dvādasāyatanāni, etehi sutte āgatapadatthamukhena niddhāriyamānehi. Otarati yo (12) ti yo samvappanānayo ogāhati, paṭiccasamuppādādi ke anupavisati ti attho. Otarāṇo nāma so hāro (12) ti yo yathāvutto samvappanāviseso, so otarāṇa-hāro nāma. Ca (12)-saddena c'ettha suññatamukhādīnaṃ gāthāya avuttānaṃ pi saṅgaho daṭṭhabbo. Evaṃ paṭiccasamuppādādimukhehi suttatthassa otarāṇa-lakkhaṇo otarāṇo-hāro nāmā ti veditabbam.

Vissajjitamhi (13) ti buddhādīhi byākate. Pañhe (13) ti nātum icchite atthe. Gāthāyan (13) ti gāthārūlhe, idaṅ ca pucchantā yebhuyyena gāthābandhavasena pucchanti ti katvā vuttam. Yam ārabbhā ti? Sā pana gāthā yam attham ārabbhā adhikicca pucchitā, tassa atthassa suddhasuddhaparikkhā ti padaṃ sodhitam, ārambho<sup>2</sup> na sodhito, padaṅ ca sodhitam ārambho<sup>2</sup> ca sodhito ti evaṃ padādinam sodhitāsodhitabhāvavicāro. Hāro so

<sup>2</sup> āyatanāni.

<sup>2</sup> ārabbhō.

sodhano nāma (13) ti yathāvuttavicāro sodhano-hāro nāma. Evaṃ sutte pada-padattha-pañhārambhānaṃ sodhanalakkhaṇo sodhano-hāro ti vedittabbam.

Ekattatāyā (14) ti ekassa bhāvo ekattam ekattam eva ekattatātāyā ekattatāyā. Eka-saddo c'ettha samānasadda-pariyāyo, tasmā sāmāññenā ti attho. Visiṭṭhā mattā vimattā vimattā va vemattam, tassa bhāvo vemattatā. Tāya vemattatāyā (14) visesenā ti attho. Te na vikappayitabbā (14) ti ye dhammā dukkham samudayo ti ādinā sāmāññena jātijarākāmataṇhā-bhavataṇhā ti ādinā visesena ca sutte desitā, te 'kim ettha sāmāññaṃ ko vā viseso' ti evaṃ sāmāññavisesavikappanavasena na vikappitabbā. Kasmā? Sāmāññavisesakappanāya vohārabhāvena anavatṭhānato, kāla-disāvisesādinam viya apekkhā-siddhito ca. Yathā hi ajja hiyyo sve ti vuccamānā kālavisesā anavatṭhitasabhāva, purimā disā pacchimā disā ti vuccamānā disāvisesā ca, evaṃ sāmāññavisesā pi. Tathā hi idaṃ dukkham ti vuccamānaṃ jāti-ādi apekkhāya sāmāññaṃ pi samānaṃ saccāpekkhāya viseso hoti. Esa nayo samudayaḍisu pi. Eso hāro adhiṭṭhāno (14) ti evaṃ suttāgatānaṃ dhammānaṃ avikappanavasena sāmāññavisesaniddhāraṇa-lakkhaṇo adhiṭṭhāno-hāro nāma ti attho.

Ye dhammā (15) ti ye avijjādika paccayadhammā Yaṃ dhamman (15) ti yaṃ saṅkhārādikam paccayuppannadhammam janayanti nipphādentī. Paccayā (15) ti saha-jātapaccayabhāvena. Paraṃ parato (15) ti param-parapaccayabhāvena, anurūpasantānaghaṭanavasena paccayo hutvā ti attho. Upanissaya-koṭi hi idhādhippetā. Purimasmim avasiṭṭho paccayabhāvo. Hetum avakaḍḍhayitvā (15) ti taṃ yathāvuttam paccayasāṅkhātajanakādi-bhedabhinnaṃ hetum ākaḍḍhitvā suttato niddhāretvā yo samvappanāsāṅkhāto. Eso hāro parikkhāro (14) ti evaṃ sutte āgatadhammānaṃ parikkhārasāṅkhāte hetu-paccaye niddhāretvā samvappana-lakkhaṇo parikkhāro-hāro ti attho.

Ye dhammā (16) ti ye silādidhammā. Yaṃ mūlā (16) ti yesaṃ samādhi-ādinam mūlabhūtā, te tesam

samādhī-ādinam padatṭhānabhāvena samāropayitabbā ti sambandho. Ye c'ekatthā pakāsītā muninā (16) ti ye ca rāgavirāgā cetovimutti sekhaphala-kāmadhātusamattikkamanādisaddā anāgāmiphalatthātāya ekatthā buddhamuninā paridīpitā, te aññamaññavevacanena samāropayitabbā ti sambandho. Samāropanam c'ettha sutte yathārutavasena niddhāraṇavasena vā gāyhamānassa sikkhattayasāṅkhātassa sīlādikhandhattayassa pariyāyantara-vibhāvanamukhena bhāvanāpāripūrīkathanam bhāvanāpāripūri ca pahātabbassa pahānenā ti pahānasamāropanā pi atthato dassitā eva hoti. Esa samāropano hāro (16) ti esa sutte āgatadhammānam padatṭhānavevacanabhāvanā pahānasamāropanavicāraṇa-lakkhaṇo samāropano nāma hāro ti attho.

Evam gāthābandhavasena soḷasa pi hāre niddisitvā idāni naye niddisitum Taṇhañ cā ti ādi vuttam. Tattha taṇhañ ca avijjam pi cā (17) ti sutte āgataṃ atthato niddhāraṇavasena vā gahitataṇham avijjam pi ca, yo neti (17) ti sambandho, yo samvappanāviseso, taṃ neti samkilesapakkham pāpeti samkilesavasena suttattham yojetī ti adhippāyo. Samathenā (17) ti samādhinā, vipassanāyā ti paññāyā. Yo neti vodānapakkham pāpeti. Tattha suttattham yojetī ti adhippāyo. Saccehi yojayitvā (17) ti nayanto ca taṇhā ca avijjā ca bhavamūlakattā samudayasaccam, avasesā tebhūmakadhammā dukkhasaccam, samathavipassanā maggasaccam, tena pattabbā asaṅkhata-dhātu nirodhasaccan ti, evam imehi catūhi saccehi yojitvā. Ayam nayo nandiyāvatto (17) ti yo taṇhāvijjāhi samkilesapakkhassa suttatthassa samathavipassanāhi vodānapakkhassa catusaccayojanamukhena nayana-lakkhaṇo samvappanāviseso, ayam nandiyāvatto nayo nāmā ti attho. Ettha ca nayassa bhūmigāthāyam nayo ti vuttā, tasmā samvappanāviseso ti vuttam. Na hi atthanayo samvappanā, catusaccapaṭivedhassa anurūpo pubbabhāge anugāhananayo atthanayo, tassa pana yā ugghāṭitaññū-ādinam vasena taṇhādīmukhena nayabhūmiracanā. Tattha naya-vohāro.

Akusale (18) ti dvādasa cittuppadasamgahite sabbe pi akusale dhamme. Samūlehi (18) ti attano mūlehi lobha-



dosa-mohehi ti attho. Kusale (18) ti sabbe pi catubhūmake kusaladhamme. Kusalamūlehi (18) ti kusalehi alobhādīmūlehi yo neti, nayanto ca kusalākusalam māyamarīci-ādayo viya abhūtam na hoti ti bhūtam, paṭa-ghaṭādayo viya na sammutisaccamattan ti tatham, akusassa itṭhavipākatabhāvato kusalassa ca anitṭhavipākatabhāvato vipāke sati avisamvādakattā avitatham neti, evam etesam tippam pi padānam kusalākusalavisesanatā daṭṭhabbā. Atha vā akusalamūlehi akusalāni kusalamūlehi ca kusalāni nayanto ayam nayo bhūtam tatham avitatham neti, cattāri saccāni niddhāretvā yojeti ti attho. Dukkhaḍḍini hi bādhakādhāvato aññathābhāvābhāvena bhūtāni saccasabhāvattā tathāni avisamvādanato avitathāni. Vuttam h'etaṃ Bhagavatā: — *Cattār'imāni bhikkhave tathāni avitathāni anaññathāni ti* (S. V, p. 430). Tipukkhalam tam nayam āhū (18) ti yo akusalamūlehi saṃkilesapakkhassa kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayana-lakkhaṇo samvaṇṇanāviseso, tam tipukkhalā-nayan ti vadanti ti attho.

Vipallāsehi (19) ti asubhe subhan ti ādi nayapavattehi catūhi vipallāsehi. Kilēse (19) ti kilissanti vibādhenti ti kilesā saṃkiliṭṭhadhammā, saṃkilesapakkhan ti attho. Keci saṃkilese ti pi paṭhanti, kilesasahite ti attho. Indriyehi (19) ti saddhādīhi indriyehi. Saddhamme (19) ti paṭipattipativedhasaddhamme vodānapakkhan ti attho. Etaṃ nayan (19) ti yo subhasaññādīhi vipallāsehi sakalassa saṃkilesapakkhassa saddhindriyādīhi vodānapakkhassa ca catusaccayojanavasena nayana-lakkhaṇo samvaṇṇanāviseso, etaṃ nayavidū saddhammanayakovidā atthanayakusalā eva vā, sihaviikkīlitam nayan ti vadanti ti attho.

Veyyakarānesū (20) ti tassa tassa atthanayassa yojanattham katesu, suttassa atthavissajjanēsū ti attho. Ten' evāha: tahiṃ tahiṃ ti. Kusalākusalā (20) ti vodāniyā saṃkilesikā ca, tassa tassa nayassa disābhūtaḍḍhammā. Vuttā (20) ti suttato niddhāretvā kathitā. Manasā volokayate (20) ti te yathāvuttadhamme citten'eva ayam paṭhamā disā ayam dutiyā disā ti ādinā tassa tassa

nayassa disābhāgena upaparikkhati, vicāreti ti attho. Olokayate te abahi ti pi pātho. Tattha te ti te yathā-vuttadhamme, abahi ti abbhantaram citte evā ti attho. Tam khu disālocanam āhū (20) ti olokayate ti ettha yad etaṃ olokanam, tam disālocanam nāma nayaṃ vadanti. Khū ti ca nipāto avadhāraṇe. Tena olokanam eva ayaṃ nayo na koci atthaviseso ti dasseti.

Olokayitvā (21) ti paṭhamādisābhāgena upaparikkhitvā. Disālocanenā (21) ti disālocananayena karaṇa-bhūtena. Yena hi vidhinā tassa tassa atthanayassa yojanāya disā olokiyanti, so vidhi disālocanan ti evaṃ vā ettha attho daṭṭhabbo. Ukkhipiṇṇā (21) ti uddharitvā disābhūtaḍḍhamme suddato niddhāretvā ti attho. Ukkhipiṇṇā yo samāneti ti pi paṭhanti. Tass' attho: yo tesam disābhūtaḍḍhammanam samānayanam karoti ti. Yan ti vā kriyāparāmasanam. Samāneti ti samam sammā vā āneti, tassa tassa nayassa yojanāvasena. Ke pana āneti? Sabbe kusalākusale tan tam nayadisābhūte. Ayaṃ nayo (21) ti samāneti ti ettha yad etaṃ tam nayadisābhūtaḍḍhammanam samānayanam, ayaṃ añkuso nāma nayo ti attho. Etaṃ ca dvayaṃ vohāra-nayo kamma-nayo ti vuccati.

Evaṃ hāre naye ca niddisitvā idāni nesam yojanakkammam dassento Soḷasa hārā paṭhamam ti ādim āha. Tattha paṭhamam soḷasa hārā yojetabbā ti vacanaseso. Hārasamvaṇṇanā paṭhamam kātabbā, byañjanapariyettibhāvato ti adhippāyo. Disālocanato (22) ti disālocanena, ayaṃ eva vā pātho. Añkusena hi (22) ti hi-saddo nipātamattam. Sesam uttānam eva.

Idāni yesam byañjanapadānam atthapadānaṃ ca vasena Dvādasa padāni suddanta ti vuttam (p. 1). Tāni padāni niddisittum Akkharam padam ti ādim āha. Tattha apariyosito pade vaṇṇo akkharam pariyāyena akkharanato asaṇcaranato, na hi vaṇṇassa pariyāyo vijjati. Atha vaṇṇo ti ken' atthena vaṇṇo? Atthasamvaṇṇanatthena. Vaṇṇo eva hi ittharakkhaṇatāya aparāparabhāvena pavatto padā-dibhāvena gayhamāno yathāsambandham tan tam attham vadati. Ekakkharam vā padam akkharam. Keci pana

manasā - desanā - vācāya akkharapato akkharan (23) ti vadanti. Padan (23) ti pajjati attho, etenā ti padam. Tam nāma-padam, akhyāta-padam, upasagga-padam, nipāta-padan ti catubbidham. Tattha phasso vedanā cittan ti evam-ādikaṃ satvapadhānam nāma-padam. Phusati vedayati vijānāti ti evam-ādikaṃ kriyāpadhānam akhyāta-padam. Kriyāvisesagahapanimittam pa iti evam-ādikaṃ upasagga-padam. Kriyāya satvassa ca sarūpavisesappakāsanahetubbhūtam evan ti evam-ādikaṃ nipāta-padam. Byañjanan (23) ti samkhepato vuttam: padābhīhitam attham byañjayati ti byañjanam. Vākyam. Tam pana atthato padasamudāyo ti datṭhabbam. Padamattasavane pi hi adhikārādivasena labbhamānehi padantarehi anusandhānam katvā atthasampañipatti ti vākyam eva attham byañjayati. Niruttan (23) ti ākārābhīhitam nibbacanam niruttam. Niddeso (23) ti nibbacanavithāro niravasesadesanattā niddeso, padehi vākyassa vibhāgo ākāro. Yadi evam, padato ākārasa ko viseso ti? Apariyosite vākye avibhajjamāne vā tadavayavo padam, uccārapavasena pariyosite vākye vibhajjamāne vā tadavayavo ākāro ti ayam etesaṃ viseso. Chatṭham vacanam chatṭhavacanam ākāro, chatṭhavacanam etassā ti ākārachatṭhavacanam (23). Byañjanapadam. Ettha ca byañjanan ti imassa padassa anantaram vattabham ākārapadam niddesapadānantaram vadantena ākārachatṭhavacanan<sup>1</sup> ti vuttam, padānupubbikam pana icchantehi, tam byañjanapadānantaram eva kūtābbam. Tathā hi vakkhati (p. 9): — Aparimāṇā byāñjanā, aparimāṇā ākāra ti byāñjanehi vivarati, ākārehi vibhajati ti ca. Keci pana ākāra-pada-byāñjana-niruttiyo ca niddeso ti paṭhanti. Ettāva<sup>2</sup> byāñjanam sabbam (23) ti yān' imāni akkharādāni niddiṭṭhāni, ettakam eva sabbam byāñjanam etehi asaṃgahitam byāñjanam nāma n'atthi ti attho.

Samkāsanā (24) ti samkhittena kāsanā. Pakāsanā (24) ti paṭhamam kāsanā, kāsiyati dīpiyati ti attho. Iminā hi atthapadadvayena akkharapadehi vibhāviyamāno atthā-

<sup>1</sup> akāra<sup>o</sup><sup>2</sup> corrected into evam tāva.



kāro gahito. Yasmā akkharehi suyyamānehi supantānaṃ viśesādhānassa katattā padapariyosāne padatthasampatti-patti hoti. Tathā hi vakkhati (p. 9): — Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti ti, akkharehi padehi ca ugghaṭeti ti ca. Vivaraṇā (24) ti vitthāraṇā. Vibhajanā ca uttānikammaṇ ca paññatti ca vibhajanuttānikamma paññatti (24). Tattha vibhajanā ti vibhāgaka-  
raṇaṃ. Ubhayenāpi niddisaṇaṃ āha. Idha purimaṇaṇ' eva byañjana-kārehi niddisiyamāno atthākāro dassito ti datṭhabbaṃ. Uttānikammaṇ pakāṭakaraṇaṃ. Pakārehi nāpanaṇ paññatti. Dvayenāpi paṇiniddisaṇaṇ katheti. Etthāpi nirutti-niddesa-saṅkhātehi byañjana-padehi pakāsiyamāno atthākāro vutto, yo paṇiniddisiyati ti vuccati. Etehi (24) ti etehi eva saṅkāsa-nādi-vimuttassa desanathassa abhāvato. Attho (24) ti suttattho. Kamman (24) ti ugghaṭana-nādi-kammaṇ. Suttatthena hi desanāya pavattiyamānena ugghaṭita-nādi-vineyyānaṇ citta-santānassa pabodhanakriyānibbatti. So ca suttattho saṃkāsa-nādi-ākāro ti. Tena vuttaṃ: attho kamman ca niddiṭṭhaṇ ti.

Tipi (25) ti lūgavipallāseṇa vuttaṃ, tayo ti vuttaṇ hoti. Navahi padehi (25) ti navahi koṭṭhasehi. Attho samāyutto (25) ti attho samāyutto na vinā vattati. Sabbassa hi buddhavacanassa catusaccapakāsanato atthanayānaṇ ca catusaccayojanavasena pavattanato sabbo paṭi-attho atthanayattayasahito saṃkāsa-nādi-ākāravisesavutti cā ti.

Idāni yathāniddiṭṭhe desanā-hārādi-ke Nettipakaraṇassa padatthe sukhagahaṇatthaṇ gāṇanavasena paricchinditvā dassento Atthassā ti ādim āha. Tattha catubbisā (26) ti soḷasa hārā cha byañjanapadāni dve kammanayā ti evaṇ catubbisā. Ubhayaṇ (26) ti cha atthapadāni tayo atthanayā ti idam navavidhaṇ yathāvuttaṇ catubbisavi-dhaṇ cā ti etaṇ ubhayaṇ. Saṅkalayitvā (26) ti saṃpiṇḍitvā. Saṃkhepayato ti pi pāṭho, ekato karontassā ti attho. Ettikā (26) ti etappamāṇā. Ito vinimutto koci Netti-padattho n'atthi ti attho. Evaṇ tettiṃsapadatthāya Nettiyā suttassa atthapariyesanāya yo Soḷasa hārā paṭha-man ti nayehi paṭhamāṇ hārā saṃvaṇṇetabbā ti hāra-

nayānaṃ saṃvaṇṇanākkamo dassito. Svāyaṃ hāranayānaṃ desanākkamen' eva siddho. Evaṃ siddhe sati cāyaṃ ārambho imaṃ atthaṃ dipeti: Sabbe p'ime hārā nayā ca iminā dassitakkamen' eva sutte saṃvaṇṇanāvasena yojetabbā, na uppaṭṭipāṭiyā ti. Kim pan' ettha kārāṇaṃ, yade te hārā nayā ca iminā 'va kamena desitā ti? Yadi pi nāyaṃ anuyogo na katthaci anukkame nivisati, api ca dhammadesanāya nissayaphalatadupāyasarīrabhūtaṇaṃ assāḍāḍinaṃ vibhāvana-sabhāvatthā pakatiyā sabbasuttanurūpā ti suviññeyyabhāvato paresaṃ ca saṃvaṇṇanā viśeśaṇaṃ Vicaya-hārāḍinaṃ paṭiṭṭhābhāvato paṭhamam Desanā-hāro dassito . . .

Evaṃ hārāḍayo sukhagahaṇatthaṃ gāthābandhavasena sarūpato niddisitvā idāni tesu hāre tāva paṭiniddesavasena vibhajitum tattha katamo desanā-hāro ti ādi āradḍhaṃ.

p. 6. (fol. 61, rev., last line but one).

Evaṃ assāḍāḍayo udāharaṇavasena sarūpato dassetvā idāni tattha puggalavibhāgena desanāvibhāgaṃ dassetum Tattha Bhagavā ti ādi vuttam. Tattha ugghaṭitam ghaṭitamattam uddiṭṭhamattam yassa niddesa-paṭiniddesā na katā. Tam jānāti ti ugghaṭitaññū. Uddesamattena sappabhedam savitthāramattam paṭivijjhati ti attho. Ugghaṭitam vā uccalitam utthapitan ti attho. Tam jānāti ti ugghaṭitaññū. Dhammo hi desiyamāno desakato desanā-bhājanam saṅkamanto viya hoti, tam esa uccalitam eva jānāti ti attho. Calitam eva vā ugghaṭitam. Sassatādi-ākārassa hi vineyyānaṃ āsayassa buddhāvenikā dhammadesanā taṅkhaṇasahitā eva calanāya hoti. Tato param-parānuvattiya. Tatthāyaṃ ugghaṭite calitamatte yeva āsaye dhammam jānāti avabujjhati ti ugghaṭitaññū. Assa ugghaṭitaññussa nissaraṇam deseti. Tattha ken' eva tassa atthasiddhito? Vipāṇcitam vitthāritam niddiṭṭham jānāti ti vipāṇcitaññū. Vipāṇcitam vā maṇḍam saṅkham dhammam jānāti ti vipāṇcitaññū. Tassa vipāṇcitaññussa ādinavaṃ nissaraṇaṃ ca deseti. Nāṭisaṅkhepavitthārāya desanāya tassa atthasiddhito. Netabbo dhammassa paṭiniddesena atthaṃ pāpetabbo ti neyyo. Mudindriyatāya

p. 7. (fol. 62, rev., third line).

vā paṭilomagahaṇato netabbo anunetabbo neyyo. Tassa neyyassa assādaṃ ādinavaṃ nissarapaṇṇaṃ ca deseti anava-sesetvā 'va desanena tassa atthasiddhito. Tatthayaṃ pāli (P. P. p. 41): — *Katamo ca puggalo ugghaṭṭitaṇṇū?*

*Yassa puggalassa saha udāhaṭṭavelāya dhammābhisamayo hoti, ayaṃ vuccati puggalo ugghaṭṭitaṇṇū.*

*Katamo ca puggalo vipaṇcitaṇṇū?*

*Yassa puggalassa saṃkhiṭṭena bhāsitaṃ vitthārena atthe vibhajiyamāne dhammābhisamayo hoti, ayaṃ vuccati puggalo vipaṇcitaṇṇū.*

*Katamo ca puggalo neyyo?*

*Yassa puggalassa uddesato paripucchato yonisomanasi-karoto kalyāṇamitte sevato bhajato payirupāsato anupubbena dhammābhisamayo hoti, ayaṃ vuccati puggalo neyyo ti.*

Padaparamo pan' ettha Nettayaṃ paṭivedhassa abhā-janan ti na gahito ti dattṭhabbāṃ.

p. 5. (fol.  
gap, rev.,  
last line)

Evam paṭipadāvibhāgena vineyyapuggalavibhāgaṃ das-setvā idāni taṃ nāpavibhāgena dassento<sup>1</sup> yasmā Bhaga-vato desanā yāva-d-eva veneyyavinayanatthā vinayaṇṇaṃ ca nesam sutamayādinam tissannaṃ paṇṇānaṃ anukkamena nibbattanaṃ yathā Bhagavato desanāya pavattibhāvavibhā-vannaṃ ca hāra-nayabyāpāro, tasmā imassa hārassa samuṭ-thitappakāraṃ tāva pucchitvā yena puggalavibhāgadassa-nena desanābhājanam vibhajitvā tattha desanāyaṃ desanā-hāraṃ niyojetukāmo taṃ dassetuṃ Svāyaṃ hāro kattha samuṭṭhito<sup>2</sup> ti ādim āha . . . Tatthā ti tasmim yathā-bhūte yathāpariyatte dhamme. Vimamsā ti pāliya pāli-atthassa ca vimamsanapaṇṇā. Sesam tassā eva vevacanam. Sā hi yathāvuttavimamsane saṃkocaṃ anāpajjitvā ussa-hanavasena ussāhanā, tulānavasena tulānā, upaparik-khanavasena upaparikkhā ti ca vuttā. Atha vā vimam-sati ti vimamsā. Sā padapadatthavicāraṇā paṇṇā. Ussā-hanā ti viriyena upathambhitā dhammassa dhāraṇapari-cayasādhikā paṇṇā. Tulānā ti padena padantaram desanāya vā desanānantaram tulayitvā saṃsandetvā gaba-

<sup>1</sup> dassanto.

<sup>2</sup> The text has sambhavati.



papañña. Upaparikkhā ti mahāpadese otāretvā pāliya pāliyatthassa upaparikkhanapañña. Attahitaṃ parahitaṃ ca akañkhanthehi suyyati ti sutam. Kālavacanicchāya abbhāvato yathā duddhan ti. Kim pana tan ti? Adhikārato sāmattiyato vā pariyattidhammo ti viññāyati. Atha vā savanam sutam sotadvārānusārena pariyattidhammassa upadhāraṇam ti attho. Sutena hetunā nibbattā sutamayi. Pakārena jānāti ti pañña. Yā vimamsā ayaṃ sutamayi-pañña ti paccekam viyojetabbam. Tathā ti yathā sutamayi-pañña vimamsādipariyāyavati vimamsādivibhāgavati ca, tathā cintāmayi cā ti attho. Yathā vā sutamayi oramattikā anavaṭṭhitā ca, evaṃ cintāmayi cā ti dasseti . . . Imāsu dvisu paññāsū ti pi paṭhanti . . . Kathaṃ tattha pañña bhāvanāmayi ti? Bhāvanāmayam eva hi taṃ nāpaṃ, paṭhamam nibbānadassanato pana dassanan ti vuttan ti saphalo paṭhamamaggo dassanabhūmi. Sesā sekha sekkhadhammā bhāvanābhūmi. Idāni imā tisso pañña pariyāyantarena dassetum Parato ghosā ti ādi vuttam. Tattha parato ti na attato aññato, Satthuto sāvakato vā ti attho. Ghosā ti tesam desanāghosato desanāpaccayā ti attho. Atha vā parato ghosā etassā ti parato ghosā yā pañña. Sā sutamayi ti yojetabbam.

Evam desanā-paṭipadā-nāpavibhāgehi desanābhājanam vineyyattayaṃ vibhajtvā idāni tattha pavattitāya Bhagavato dhammadesanāya desanā-hāraṃ niddhāretvā yojetum Sāyaṃ dhammadesanā ti ādi āraddham. p. 8. (fol. gha, rev., last line but one).

Tattha ti tassam catusaccadhammadesanāyaṃ. Aparimāṇā padā, aparimāṇā akkharā ti uppaṭipāṭivacanam yebhuyyena padasaṅgahitāni akkharāni ti dassanattham. Padā akkharā byañjanā ti liṅgavipallāso kato ti daṭṭhabbam. Atthassā ti catusaccasañkhātassa atthassa. p. 8. (fol. ghi, obv., last line).

Evam akkharehi sañkāseti ti ādinā channam byañjanā padānam byāpāraṃ dassetvā idāni atthapadānam byāpāraṃ dassetum So 'yaṃ dhammavinayo ti ādi vuttam. Tattha silādidhammo eva pariyatti-atthabhūto vinayanato p. 9. (fol. gha, obv., first line).

dhammavinayo. Ugghaṭṭiyanto ti uddisiyamāno. Tenā ti ugghaṭṭitaññūvinayena. Vipañciyanto ti niddisiyamāno. Vitthāriyanto ti paṭiniddisiyamāno.

p. 10. (fol. ghū, obv., third line fr. bottom). Idam vuccati Tathāgatapadam iti pi ti ādisu idam sikkhattayasaṅgaham sūsanabrahmacariyam Tathāgatagan-dhaḥatthino paṭipattidesanāgamanehi kilesagahaṇam otta-ritvā gatamaggo ti pi tena gocarabhāvanāsevanāhi nisevi-tam bhajitan ti pi tassa mahāvajirāñāpasabbaññutañāpa-dantehi ārañjitaṃ tebhūmakadhammānam ārañjanaṭṭhānan ti pi vuccati ti attho. Ato c'etan ti yato Tathāgatapa-dādibhāvena vuccati. Ato anen' eva kāraṇena Brahmuno sabbasattuttamassa Bhagavato brahmanam vā sabbasetṭham cariyān ti paññāyati.

p. 10. (fol. ghū, rev., second line). Anupādā-parinibbānatthatāya Bhagavato desanāya yāva-d-eva ariyamaggasampāpanattho desanā-hāro ti dassetum Kesam ayaṃ dhammadesanā ti pucchitvā Yoginan ti āha. Catusaccakammaṭṭhānabhāvanāya yuttapayuttā ti yogino. Te hi imaṃ desanā-hāram payojenti ti.

p. 10. (fol. ghū, obv., sixth line). Nava suttante ti suttageyyādike nava sutte.

p. 10. (fol. ghū, obv., last line but one). Yathā kiṃ bhavē ti yena pakārena so vicayo pavatte-tabbo, taṃ pakārajātaṃ kiṃ bhavē kiṃ disaṃ bhaveyyā ti attho. Yathā kiṃ bhaveyyā ti pi paṭho.

p. 14. (fol. ghāu, rev., first line). Ayaṃ pañho anusandhiṃ pucchati ti anantaragā-thāyam (S. N. v. 1036) sotānam pariyaṭṭhānānusayappa-hānakiccena saddhiṃ sati paññā ca vuttā. Taṃ sutvā tappahāne paññā-satisu tiṭṭhantisu tāsāṃ sanissayena nā-marūpena bhavitabbaṃ. Tathā ca sativattaṃ vaṭṭati eva. Kattha nu kho imāsaṃ sanissayānam paññā-satinam ase-sanirodho ti? Iminā adhippāyena ayaṃ pucchā katā ti āha: ayaṃ pañho | pa | dhātun ti.

p. 14. (f. ghāu, rev., third l. fr. bott.). Avijjāvasesā ti dassanamaggena pahīnāvasesā avijjā ti attho. Ayaṃ ca sesa-saddo kāmacchando byāpādo māno

uddhaccan ti etthāpi yojetabbo. Yathā hi avijjā, evaṃ ete pi dhammā apāyagamaniyasabhāvā paṭhamamaggena pahiyanti evā ti. Avijjā niravasesā ti pi paṭho. Etthāpi yathāvuttesu kāmaccchandāpadesu pi niravasesasaddo yojetabbo. Sāvasesam hi purimamaggadvayena kāmaccchandādayo pahiyanti, itarehi pana niravasesan ti. Te-dhātuke imāni dasa samyojanāni ti ettha te-dhātuke ti samyojananam visayadassanam, tattha hi tāni samyojanavasena pavattanti.

Idam khayē-nāṇan ti yena nāṇena hetubhūtena 'khiṇā me jāti' ti attano jātiyā khiṇabbhavam jānāti, idam evam paccavekkhaṇassa nimittabhūtam arahattaphalaṇāṇam khayē-nāṇam nāma. 'Nāparam itthattāyā ti pajānāti' ti etthāpi yan ti ānetabbam. Yam nāparam itthattāyā ti pajānāti, idam anuppāde-nāṇan ti. Idhāpi pubbe vuttanayen' eva arahattaphalaṇāṇavasena attho yojetabbo. Atthasāliniyam pana khayē-nāṇam kilesakkhayakare-ariyamagge-nāṇan ti vuttam (cf. Asl. p. 409). Anuppāde-nāṇam paṭisandhivasena anuppādabhūte tan tam magga-vajjhakilesānam anuppādapariyosāne uppanne ariyaphale-nāṇan ti vuttam. Idha pana ubhayam pi arahattaṇāṇavasen' eva vibhattam.

Sā pajānanatthēna paññā ti yā pubbe sotānam pi-dhānakiccā vutta paññā, sā pajānanasabhāvena paññā, itarā pana yathādiṭṭham yathāgahitam ārammaṇam api-lāpanatthēna ogāhanatthēna sati ti. Evaṃ paññā c'eva sati cā ti padassa attham vivaritvā nāmarūpan ti padassa attham vivaranto tattha Ye pañcupādānakkhandhā, idam nāmarūpan ti āha.

Yā imesu catūsu indriyesū ti imesu sati-ādisu catūsu indriyesu nissaya-paccayatāya adhiṭṭhānabhūtesu tam saha-jāta eva yā saddahanā. Imehi catūhi indriyehi ti pi pāḷi. Tassā imehi catūhi indriyehi sampayuttā ti vacanaseso.



p. 16. (fol. ghāḥ, obv., fourth line). Idam pahānan ti vikkhambhanapahānasādhako samādhi pahānan ti vutto, pajahati etena ti katvā. Padhānan ti pi pāṭho, aggo ti attho.

p. 16. (fol. ghāḥ, obv., fourth line fr. bottom). Te (saṅkhārā) hi yāva bhāvanānibbatti, tāva ekarasena sarapato samkappetabbato ca sarasaṅkappā ti vuttā.

p. 16. (fol. 1. ās, obv., second line). Na kevalam catuttha-iddhipāde eva samādhi nānamūlako, atha kho sabbo pi ti dassetum Sabbo samādhi nānamūlako nānapubbaṅgamo nānānuparivatti ti vuttam. Yadi evam, kasmā? So eva vimapsāsamādhi ti vutto ti vimapsam jeṭṭhakam katvā pavattitattā ti vutto vāyam attho. Tattha pubbhāgapaññāya nānamūlako adhigamapaññāya nānapubbaṅgamo, paccavekkhapaññāya nānānuparivatti. Atha vā pubbhāgapaññāya nānamūlako upacārapaññāya nānapubbaṅgamo, appanāpaññāya nānānuparivatti, upacārapaññāya vā nānamūlako appanāpaññāya nānapubbaṅgamo abhināpaññāya nānānuparivatti ti veditabbam.

Yathā pure ti yathā samādhissa pubbenivāsānussati-nānānuparivattibhāvena pure pubbe atitāsu jātisu asaṃkheyyesu pi samvaṭṭavivaṭṭesu attano paresaṃ ca khandham khandhapaṭibandhaṃ ca duppaṭivijjham nāma n'atthi, tathā pacchā samādhissa anāgataṃ saññānuparivattibhāvena anāgataṃ jātisu asaṃkheyyesu pi samvaṭṭavivaṭṭesu attano paresaṃ ca khandham khandhupanibandhaṃ ca duppaṭivijjham nāma n'atthi ti attho. Yathā pacchā ti yathā samādhissa cetopariyañānānuparivattibhāvena anāgatesu sattasu divasesu parasattānaṃ cittam duppaṭivijjham nāma n'atthi, tathā pure atitesu sattasu divasesu parasattānaṃ cittam duppaṭivijjham nāma n'atthi ti attho. Yathā divā ti yathā divasabhāge suriyalokena andhakārassa vidhamitattā cakkhumantānaṃ sattānaṃ āpāthagataṃ cakkhuviññeyyam rūpaṃ suviññeyyam, tathā rattin ti tathā rattibhāge caturaṅgasamannāgate pi andhakāre vattamāne samādhissa dibbacakkhuñānānuparivattitāya duppaṭivijjham rūpāyatanam nāma n'atthi. Yathā ratti tathā divā ti yathā ca rattiyam tathā divā pi atisukhu-

maṃ kenaci tirohitam yaṃ ca atidūre, tam sabbam dup-  
paṭivijjham nāma n'atthi. Yathā ca rūpāyatane vuttam,  
tathā samādhissa dibbasotañāṇanuparivattitāya saddāya-  
tane ca netabbam. Ten'evāha: Iti vivaṇena cetasā ti ādi.

Sekhasekhavipassanāpubbaṅgamapahānayogenā<sup>p. 17. (fol. 2,  
obv., fifth  
line).</sup>  
ti sekhe aseke vipassanāpubbaṅgamapahānena ca puccha-  
nayogena pucchavidhinā ti attho.

Bhagavato ca nepakkam ukkamsapūramipattam anāva-<sup>p. 12. (fol. 12,  
obv., last  
line).</sup>  
raṇāṇāpadassanena dipetabban ti anāvaranāṇāṇam tāva  
kammadvārabhedehi vibhajtvā sekhasekhatipadam das-  
setum Bhagavato sabbam kāyakamman ti ādi vuttam.  
Tena sabbattha appaṭihatañāṇāpadassanena Tathāgatassa  
sekhasekhatipattidesanā kosallam eva vibhāveti.

Tatr' idam opammasamsandanam: — Puriso viya sabba-<sup>p. 18. (fol. 18,  
rev., third  
line from  
bottom).</sup>  
loko tārarakūpāni viya cha ārammaṇāni. Tassa purisassa  
tārarakūpānam dassanam viya lokassa cakkhuviññāpādihi  
yathāraham cha ārammaṇajānanam. Tassa purisassa tāra-  
karūpāni passantassāpi 'ettakāni satāni ettakāni sahasāni'  
ti ādinā gaṇanasāṅketena jānanam viya lokassa rūpādi-  
ārammaṇam, kathañci jānantassāpi aniccādi-lakkhaṇatta-  
yānavabodho ti. Sesam pākāṭam eva.

Dhammānam salakkhaṇe-ñāṇan ti rūpārūpadham-<sup>p. 20. (fol. 10,  
obv., first  
line).</sup>  
mānam kakkhaḷaphusanādi-salakkhaṇe-ñāṇam. Tam pana  
yasmā sabbam neyyahetu-hetuphalabhedato duvidham eva  
hoti, tasmā dhammapaṭisambhidā atthapaṭisambhidā ca ti  
niddiṭṭham.

Atthakusalo ti paccayuppannesu atthesu kusalo.<sup>p. 20. (fol. 10,  
obv., last  
line).</sup>  
Dhammakusalo ti paccayadhammesu kusalo. Pāli-attha-  
pāli-dhammā vā atthadhammā. Kalyāṇatākusalo ti  
yuttatākusalo, catunayakovidho ti attho, desanā-yuttikusalo  
vā. Phalatākusalo ti khīṇāsavaphalakusalo. Āyakusalo  
ti ādisu āyo ti vaḍḍhi. Sā anattahānito atthupattito  
ca duvidhā. Apāyo ti avadḍhi. Sā pi atthahānito

anattuppattito ca duvidhā. Upāyo hi sattānaṃ accēyike kicce vā bhaye vā uppanne tattha tikicchanasamattāṃ thānuppattikāraṇaṃ. Tassa kusalo ti attho. Khipāsavo hi sabbaso avijjāya pahinattā paññāvepullapatto etesu āyādisu kusalo ti. Evaṃ asekhassa kosallaṃ ekadesena vibhāvetvā puna anavasesato dassento Mahatā kosallena samannāgato\* ti āha.

p.20. (fol. i v, rev., fourth line from bottom). Idāni yathānidittthaṃ sekhāsekhapaṭipadaṃ nigamanto Imā dve cariyā ti ādim āha.

p.21. (fol. i v, obv., third line from bottom). Tattha āhacca vacanaṃ ti Bhagavato thānakāraṇāni āhacca abhihantvā pavattavacanaṃ, sammāsambuddhena sāmāṃ desitasuttan ti attho. Anusandhivacanaṃ ti sāvaka bhāsitaṃ. Tam hi Bhagavato vacanaṃ anusandhetvā pavattanato anusandhivacanaṃ ti vuttan ti. Nitatthan ti yathārutavasena nātabbatthaṃ. Neyyatthan ti niddhāretvā gahetabbatthaṃ. Saṃkilesabhāgiyaṃ ti ādinaṃ attho paṭṭhānavāravaṇṇanāyaṃ avibhavissati (cf. p. 128 sqq.). Yasmā pana Bhagavato desanā soḷasavidhe sāsana paṭṭhāne ekaṃ bhāgaṃ abhajan ti nāma n'atthi, tasmā so pi nayo vicetabbabhāvena idha nikkhitto.

p.21. (fol. i v, rev., last line but one). Yasmā paṇāyaṃ yuttigavesanā nāma na mahāpadesena vinā, tasmā yutti-hāraṃ vibhajanto tassa lakkaṇaṃ tāva upadisitūṃ Cattāro mahāpadesā ti ādim āha. Tattha mahāpadesā ti mahā apadesā. Buddhādayo mahante apadisitvā vuttāni mahākāraṇāni ti attho. Atha vā mahāpadesā ti mahā-okāsa, mahantāni dhammassa paṭiṭṭhānāni ti vuttam hoti. Tatrāyaṃ vacanaṃ attho. Apadissati ti apadeso. Buddho apadeso etassā ti buddhāpadeso. Esa nayo sesesu pi.

p.21. (fol. i v, obv., fifth line). Tāni padabyañjanāni ti kenaci ābhata suttassa paḍāni byañjanāni ca. Atthapaḍāni c'eva byañjanapaḍāni

\* sampannāgato.



cā ti attho. Samvappakena vā samvappanāvasena āhariyamānāni padabyañjanāni.

Tattha yasmā Bhagavato vacanam ekagāthamattam pi saccavinimuttam n'atthi, tasmā Sutte ti padassa attham dassetum Catūsu ariyasaccesu ti vuttam. Atthakathāyam pana tīhi piṭakāni Suttan ti vuttam. Tam iminā Netti-vacanena aññadatthu samsandati c'eva sameti cā ti datthabbam, yāva-d-eva anupādā-parinibbānatthā Bhagavato desanā.

Idāni yadattham idha cattāro mahāpadesā-ābhata, tam dassetum Catūhi mahāpadesehi ti ādi vuttam.

Idāni tam yuttiniddhāraṇam dassetum Pañham pucchi-tenā ti ādi āradham.

Tattha icchanti tāya ārammaṇāni ti icchā, taphāyanatthēna taphā, piṭṭhājananato daruddhāraṇato ca visapi-tam sallam viyā ti sallam, santāpanatthēna dhūpāyanā, ākaḍḍhanatthēna siṅghasotā saritā viyā ti saritā, allatthēna vā saritā.

*Sarītāni sinehitāni ca somanassāni bhavanti jantuno ti* (Dhp. v. 341 a)

hi vuttam. Allāni c'eva siniddhāni cā ti ayam h'ettha attho. Visattikā ti visatā ti visattikā, visatā ti visattikā, visālā ti visattikā, visakkati ti visattikā, visamvādikā ti visattikā, visampharati ti visattikā, visamulā ti visattikā, visaphalā ti visattikā, visaparibhogā ti visattikā, visatā vā pana sā taphā rūpe sadde gandhe rase phoṭṭhabbe dhamme kule gaṇe visatā vitthatā ti visattikā. Sinehana-vasena sineho, nānāgatissu kilamathuppādanena kilamatho, paliveṭhanatthēna<sup>1</sup> latā viyā ti latā.

*Latā ubbhijja tiṭṭhati ti* (Dhp. v. 340 b)

hi vuttam. Maman ti maññanavasena maññanā, duragatam pi ākaḍḍhitvā bandhanatthēna bandho, āsisanatthēna āsā, ārammaṇarasam pātukāmatāvasena pipāsā, abhinandanatthēna abhinandanā.

<sup>1</sup> °vedhanatthēna; from icchanti to vuttam cf. Asl. p. 363 sqq.

p. 25. (fol. 54b, obv., first line). Yāvatikā nāṇassa bhūmi ti samvappantassa ācari-  
yassa yaṃ nāṇaṃ paṭibhānaṃ, tassa yattako visayo.

p. 25. (fol. 54b, rev., third line). Nimittānusāri ti saṅkhāranimittānusāri, tena ten'  
evā ti niccādisu yaṃ yaṃ paḥinaṃ, tena ten' eva nimittena.

p. 27. (fol. 56a, obv., third line from bottom). Tattha yasmā idaṃ imassa padaṭṭhānaṃ idaṃ imassa  
padaṭṭhānaṃ ti tesam tesam dhammānaṃ padaṭṭhānabhū-  
tadhammavibhāvanalakkaḥaṇo padaṭṭhāno-bāro, tasmā pa-  
vattiyā mūlabhūtaṃ avijjāṃ ādiṃ katvā sabhāvadhammā-  
naṃ padaṭṭhānaṃ āsannakāraṇaṃ niddhārento avijjāya  
sabhāvaṃ niddisati: sabbadhammayāthāva-asampativedha-  
lakkaḥaṇā avijjā ti. Tass' attho: — Sabbesaṃ dhammā-  
naṃ aviparitasabhāvo na sampatīvijjhiyati etena ti sabba-  
dhammayāthāva-asampativedho. So lakkaḥaṇaṃ etissā ti  
sā tathā vuttā. Etena dhammasabhāvapaṭicchādanalakkaḥaṇā  
avijjā ti vuttaṃ hoti. Atha vā sammāpativedho sampatī-  
vedho, tassa paṭipakkho asampativedho. Kattha pana so  
sampativedhassa paṭipakkho ti? āha: sabbam | pa | lak-  
kaḥaṇā ti.

p. 32. (fol. 62, obv., fourth line from bottom). Tesu anulomato paṭiccasamuppādo yathādassito sarāga-  
sadosa-samoha-saṃkilesapakkhena hātabbo ti vutto, paṭi-  
lomato pana paṭiccasamuppādo Yo avijjāya tveva asesavi-  
rāganirodhā ti ādinā pāliyaṃ vutto, taṃ sandhāya vitarāga-  
vitadosa-vitamoha-ariyadhammehi hātabbo ti vuttaṃ.

p. 32. (fol. 62, obv., last line but one). Tattha kiccato ti paṭhavi-ādinaṃ phassādinā ca  
rūpārūpadhammānaṃ sandhārakasaṅghaṭṭanādi-kiccato  
tesam tesam vā paccayadhammānaṃ taṃ taṃ paccayup-  
pannadhammassa paccayabhāvasaṅkhatikiccato, lakkaḥa-  
ṇato ti kakkhalaphusaṇādi-sabhāvato, sāmānūato ti  
ruppāna-namanādito aniccatādito khandhāyatanādito ca,  
cutupapātato ti saṅkhatadhammānaṃ bhaṅgato uppā-  
dato ca, samānanirodhato samānuppādato ca ti attho.  
Ettha ca sabhāvaṇaṃ samānāhetutā samānaphalatā samā-  
nabhūmitā samānavisayatā samānārammaṇatā ti evaṃ-ādayo  
pi ca saddena saṃgahitā ti daṭṭhabbaṃ.

Nāmaso ti paṭhavi phasso khandhā dhātu Tisso Phusso p. 33. (fol. ca, rev., last line but one).  
 ti<sup>1</sup> evam-ādināma visesa nāma pavattati, ayaṃ sabhāva-  
 nirutti nāma. Paṭhavi ti hi evam-ādikam saddam gahetvā  
 tato param saṅketadvārena tadatthapaṭipatti tan tam  
 aniyatanāmapaññattigahānavasen<sup>2</sup> eva hoti ti.

After having paraphrased the passage beginning with p. 30. (fol. cau, obv., third line from bottom).  
 na ca paṭhaviṃ<sup>2</sup> nissāya, the Commentary adds: — Vut-  
 tam h'etam:

Namo te purisājañña namo te purisuttama  
 yassa tenābhijānāma kiṃ tvam nissāya jhāyati ti,  
 thus pointing clearly to A. V, p. 325 sq., where this stanza  
 occurs.

Evam yathānikkhattāya desanāya padatṭhānavasena p. 41. (fol. cau, obv., last line but one).  
 attham niddhāretvā idāni tam sabhāga-visabhāgadhamma-  
 vasena āvattetukāmo tassa bhūmiṃ dassetum Ayuñjantā-  
 nam<sup>3</sup> vā sattānam yoge yuñjantānam vā ārambho<sup>3</sup> ti ādim  
 āha. Tass' attho: — Yoge bhāvanāyam tam ayuñjantānam  
 vā sattānam aparipakkañāpānam vāsanābhāgena āyatim  
 pi jānanattham ayaṃ desanā ārambho<sup>3</sup> yuñjantānam vā  
 paripakkañāpānam ti.

Tatthā ti tasmim yathāvutte samathe sati.

p. 42. (fol. cau, obv., third line fr. bottom).

Evam vodānapakkaṃ nikkhipitvā tassa visabhāgadham- p. 42. (fol. cau, rev., first line).  
 mavasena sabhāgavasena cāvattanam dassetvā idāni sam-  
 kilesapakkaṃ nikkhipitvā tassa visabhāgadhammavasena  
 sabhāgavasena ca āvattanam dassetum Yathā pi mūle ti  
 gātham āha.

Idāni na kevalam niddhāriteh'eva visabhāga-sabhāga- p. 43. (fol. cau, rev., last line but one).  
 dhammehi āvattanam, atha kho pāji-āgatehi pi tehi

<sup>1</sup> Tissa and Phussa seem to have been favourite examples,  
 cf. V. V. A. p. 349; Asl. p. 392.

<sup>2</sup> paṭhavi.

<sup>3</sup> ārambho.



āvattanam āvatta-hāro ti dassanaṭṭham Sabbapāpassa akaraṇaṃ ti gātham āha.

p. 44. (fol. chā, rev., fourth line from bottom). Atitena vā<sup>1</sup> Vipassinā bhagavatā yathādhigatam desitabhāvaṃ sandhāya Atitassa maggassā ti vuttam<sup>2</sup>. Vipassinō hi ayam bhagavato sammāsambuddhassa pātimokkhuḍḍe-sagāthā ti.

p. 44. (fol. chā, rev., first line). Imāni pāli-āgatadhammānaṃ<sup>3</sup> sabhāga-visabhāgadhammāvattanavasena niddhāritāni cattāri saccāni puna pi pāli-āgatadhammānaṃ sabhāga-visabhāgadhammāvattanena āvatta-hāraṃ dassetum Dhammo have rakkhati ti gātham āha.

p. 47. (fol. chā, rev., second line). Tikkhatā ti tikhiṇatā. Sā ca kho na satthakassa viya nisitakarapaṭā, atha kho indriyaṇaṃ paṭubhāvo ti dassetum Adhimattatā ti āha. Nanu ca ariyamaggo attanā pahātabbakilese anavasesaṃ samucchindati ti atikhiṇo nāma n'atthi ti? Saccam etaṃ. Tathā pi no ca yathā diṭṭhi-ppattassā ti vacanato saddhā-vimutti-diṭṭhippattānaṃ kilesappahānaṃ pati atthi kīci viśesaṃ attā ti sakkā vattum. Ayam pana viśeso na idhādhippeto sabbupapattisamatikkamanassa adhippetattā. Yasmā pana ariyamaggena odhiso kilesā pahiyanti taṃ ca nesaṃ tathā pahānaṃ magga-dhammesu indriyaṇaṃ apāṭavapāṭavapāṭavataṭṭavata-mabhāvena hoti ti yo vajirūpamadhammesu matthakappattānaṃ<sup>4</sup> aggamaggadhammānaṃ paṭutāmabhāvo, ayam idha maggassa tikkhatā ti adhippetā. Ten' evāha: ayam dhammo suciṇṇo sabbāhi upapattihi rakkhati ti.

p. 48. (fol. chā, rev., first line). So ti yo vāsanābhāgiyasuttasammapaṭiggāhako<sup>5</sup> so.

p. 48. (fol. chā, rev., second line from bottom). Imāni cattāri suttāni ti imesaṃ suttānaṃ — vāsanābhāgiya-nibbedhabhāgiyaṇaṃ — vakkhamānānaṃ ca saṃkile-sabhāgiya-asekhabhāgiyaṇaṃ vasena cattāri suttāni.

<sup>1</sup> The other explanation of the words atitassa maggassa takes magga in the sense of ariyamagga, atthaṅgikamagga.

<sup>2</sup> Cf. Dh. A. p. 344. <sup>3</sup> āgatā<sup>o</sup> <sup>4</sup> mattaka<sup>o</sup> <sup>5</sup> sampapaṭi<sup>o</sup>

Yojetabbānī<sup>1</sup> ti etena vicaya-hāra-yutti-hāra<sup>2</sup>-vibhatti-hārassa parikkammattāṇaṇ ti dasseti.

p. 49. (fol. chi, obv., first line).

Evam vāsanābhāgiya-nibbedhabhāgiyabhāvehi dhamme ekadesena vibhajitvā idāni tesam kilesabhāgiya-asekhabhāgiyabhāvehi sādharāṇāsādharaṇabbāvehi vibhajitum Tattha katame dhammā sādharāṇā ti ādi āradham.

p. 49. (fol. chi, obv., second line).

Sabbā sā vitarāgehi sādharāṇā ti lokiyasamāpatti — rūpāvacarā arūpāvacarā dibbavihāro brahmavihāro — patha-majjhānasamāpattihi evam-ādihi pariyāyehi sādharāṇā. Kusalā samāpatti pana iminā pariyāyena siyā asādharāṇā. Imam pana dosam passantā keci Yam kiñci | pa | sabbā sā avitarāgehi sādharāṇā ti paṭhanti . . . Yathā micchattaniyatānaṃ aniyatānaṃ ca sādharāṇā ti vuttam, evam sādharāṇā dhammā na sabbasattānaṃ sādharāṇatāya sādharāṇā. Kasmā? Yasmā aññamaññaṃ paramparam sakāṃsakāṃ visayaṃ nātivattanti, paṇiniyatam hi tesam pavattiṭṭhānaṃ, itarathā tathā vohāro eva na siyā ti adhippāyo . . .

p. 49. (fol. chi, rev., first line).

Evam nānāyehi dhammavibhattiṃ dassetvā idāni bhū-mivibhattiṃ padatṭhānavibhattiṃ ca vibhajitvā dassetum Dassanabhūmi ti ādim āha.

p. 50. (fol. chi, obv., fourth line from bottom).

Atthanippattipatipālanā<sup>3</sup> ti yāya icchitassa atthassa nibbattiṃ (sic!) paṭipāleti āgāmeti, yāya vā nippannaṃ

p. 53. (fol. chi, rev., last line).

<sup>1</sup> The subject to yojayitabbā of the text, of course, is suttāni, and the sense must be: — They, i. e. these four Suttas, are to be set out methodically, that is to say, by the preparatory activity of the vicaya-, yutti-, and vibhatti-hāra, and according to phala, sila, and brahmācariya, and in this manner these (same) four Suttas are to be united.

<sup>2</sup> hārā. <sup>3</sup> All MSS. have nippatti (= skr. niṣpatti), none has nibbatti (= skr. nirvṛtti). Both words have about the same meaning, but, since in Sinhalese MSS. nibbatti is always or nearly always written with bb, not with pp, as often occurs in Burmese MSS., I have preferred nippatti (in Childers s. v. nipphatti, which, however, is seldom

attham paṭipāleti rakkhati, ayam abhinandanā nāma yathā-laddhassa atthassa kelāyanā nāma ti attho. Tam atthannippattim sattasaṅkhāravasena vibhajitvā dassento Piyam vā nātin ti ādim āha. Tattha dhamman ti rūpādi-ālam-baṇadhammam.

p. 54. (fol. chāḍ, rev., fourth line fr. bottom). Yathā ca buddhānussatiyaṃ vuttan ti yathā buddhānussati-niddese\* Iti pi, and so on.

p. 57. (fol. chāḍ, obv., third line). Idam vuttam hoti: — Yā desanā-hārādayo viya assā-dādi-padatthavisesaniddhāraṇam akatvā Bhagavato sābhā-vikadhammakathāya desanā. Yā tassā paññāpanā, ayam paññatti-hāro. Yasmā pana sā Bhagavato tathā tathā veneyyasantāne yathādhippetam attham nikkhipati ti nikkhepo, tassa cāyam hāro dukkhādi-saṅkhāte bhāge pakārehi nāpeti, asaṅkarato vā ṭhapeti, tasmā nikkhepa-paññatti ti vutto.

p. 59. (fol. chāḍ, obv., third line). Āhaṇāpaññatti ti niharapaññatti. Āsāṭikānan-ti gunnam vaṇesu nilamakkhikāhi ṭhapita-aṇḍakā āsāṭikā nāma. Ettha yassa uppannā tassa sattassa anayabyasana-hetutāya āsāṭikā viyā ti āsāṭikā kilesā. Tesam āsāṭikānam abhinighāṭapaññatti samugghāṭapaññatti.

p. 62. (fol. chāḍ, rev., second line). Bhabbarūpo va dissati ti vippanajjhāsayo pi mā-yāya sāttheyyena ca paṭicchāditasabhāvo bhabbajātikam viya attānam dasseti.

p. 63. (fol. 1a, rev., second line). Tāni yevā ti tāni asekhāyaṃ vimuttiyaṃ saddhādini. Ayam indriyehi otaṇā ti asekhāya vimuttiyā niddhāritehi saddhādihi indriyehi samvaṇṇanāya otaṇā. Pañcindriyāni vijjā ti sammāsaṅkappo viya sammāditṭhiyā upakārakattā paññakkhandhe saddhādini cattāri indriyāni vijjāya upakārakattā samgaṇhanavasena vuttāni.

*written with pph in MSS.) to nibbatti. The Commentary seems to fall out with neither. The meaning of paṭipālana, according to the first explanation, is 'expectation', and, according to the second, 'guarding'.*

\* Cf. Mahāvastu I, p. 163, 11.



Dhammadhātusaṅgahitā ti atthārasa dhātūsu dham-  
madhātusaṅgahitā. p. 64. (fol. ja,  
rev., fifth  
line).

Yadi pi pubbe vitarāgatā asekhāvimutti dassitā, tassā  
pana paṭipattidassanattam Ayam aham asmi ti anānu-  
passi ti dassanamaggo idha vutto ti imam attham dasse-  
tum Ayam aham asmi ti anānupassi<sup>1</sup> ti<sup>2</sup> ādi vuttam. p. 64. (fol. ja,  
rev., fourth  
line from  
bottom).

Atthi ti pi na upeti ti sassato attā ca loko cā ti  
pi taṇhādīṭṭhi-upāyena<sup>3</sup> na upeti na gaṇhāti. N'atthi ti  
asassato ti. Atthi n'atthi ti ekaccam sassatam ekaccam  
asassatan ti. Nev'atthi no n'atthi ti amarāvikkhepa-  
vasena. p. 65. (fol. ja,  
obv., second  
line from  
bottom).

No ca ārambhan<sup>3</sup> ti na tāva ārambham<sup>3</sup> sodheti  
nātum icchitassa atthassa apariyositattā. p. 70. (fol. ja,  
rev., last  
line).

Suddho ārambho<sup>3</sup> ti nātum icchitassa atthassa  
pabodhitattā sodhito ārambho<sup>3</sup> ti attho. Aññānapakkhan-  
dānam dvelhakajātānam vā hutvā pucchana-kāle pucchitā-  
nam pucchāvisayo avijaṭam mahāgahanam viya mahāduggam  
viya ca andhakāram avibhūtam hoti. Yadā ca Bhagavatā  
paṇḍitehi vā Bhagavato sāvakehi apade padam dassentehi  
nijaṭam niggumbam katvā pañhe vissajjite mahatā gan-  
dhabatthinā abhūbhavitvā obhaggapadālito gahanapadeso  
viya vigatandhakāro vibhūto upaṭṭhahamāno visodhito  
nāma hoti. p. 71. (fol. ja,  
rev., last  
line).

Saggam gameti ti saggagāminiyo. p. 73. (fol. ji,  
obv., last  
line).

Evam paṭikūlamanasikāram dassetvā puna tattha samma-  
sanacāram pālivasen<sup>1</sup> eva dassetum Tenāha Bhagavā: —  
Yā c'eva kho panā ti ādim āha. p. 75. (fol. ji,  
obv., last  
line).

Evam sacca-magga-rūpa-dhammavasena adhiṭṭhāna-hāram  
dassetvā idāni avijjā-vijjādinam pi vasena tam dassetum  
Avijjā ti ekattatā ti ādi vuttam. p. 75. (fol. ji,  
rev., first  
line).

<sup>1</sup> passati.

<sup>2</sup> upayena.

<sup>3</sup> ārabbh<sup>o</sup>

p. 76. (fol. 1a, rev., first line). Yathā nagaradvāre palighasaṅkhātāya lamgiyā patitāya manussānam nagarapaveso pacchijjati, evam eva<sup>1</sup> yassa sakkāya nagare ayam patitā tassa nibbānasampāpakam nāpaganamam pacchijjati ti avijjālamgi nāma hoti.

p. 76. (fol. 1a, rev., second line from bottom). Aniccādinam vibhāvanavasena vebhabyā . . . uppatha-paṭipanne sindhave vidhi-āropanattham patodo viya uppathe dhāvanakūṭacittam vidhi-āropanattham vijjhati ti patodo viyā ti patodo.

p. 77. (fol. 1a, obv., fourth line). Saraṇo samādhī ti akusalacittekaggatā, sabbo pi vā sūsavō samādhī. Araṇo samādhī ti sabbo kusalābyā-kato samādhī, lokuttaro eva vā. Saverō samādhī ti paṭighacittesu ekaggatā. Avero samādhī ti mettāceto-vimutti. Anantaraduke pi es' eva nayo. Sāmiso samādhī ti lokiyasamādhī, so hi anatikantavattāṃmisa-lokāmī-satāya sāmiso. Nirāmiso samādhī ti lokuttaro samādhī. Sasaṅkhārasamādhī ti dukkhā-paṭipado dandhābhīṇō sukhā-paṭipado ca dandhābhīṇō, so hi sasaṅkhārena sappayogena cittena paccanīkadhamme kicchena kasirena niggahetvā adhigantabbo. Itaro asaṅkhārasamādhī. Ekam-sabbhāvito samādhī ti sukkhavipassakassa samādhī. Ubhayamsabbhāvito samādhī ti samathayānikassa samādhī. Ubhatobhāvitabhāvano samādhī (sic!) ti kāyasakkhino ubhatobhāgavimuttassa ca samādhī, so hi ubhayatobhāgehi ubhayatobhāvitabhāvano.

p. 77. (fol. 1a, rev., first line). Āgāhapaṭipadā ti kāmānam orohanapaṭipatti, kāmā-sukhānuyogo ti attho. Nijjhāmapaṭipadā ti kāmassa nijjhāpanavasena khedanavasena pavattā paṭipatti, attakī-lamathānuyogo ti attho. Akkhamā paṭipadā ti ādisu padhānakaraṇakāle sītādini asahantassa paṭipadā. Tāni na khamati ti akkhamā, sahanantassa pana tāni khamati ti khamā, uppannam kāmavitakkaṃ nādhivāseti ti ādinā nayena micchāvitakke sameti ti samā, manacchaṭṭhāni indriyāni dameti ti damā paṭipadā.

<sup>1</sup> evam.

Idāni tāva ekattavemattatāvisaye niyojetvā dassetum p. 78. (fol. 1e, rev., second line from bottom).  
Sutte vā veyyākarāṇe vā ti ādi vuttam.

Evam bāhiram hetu-paccayavibhāgam dassetvā idāni p. 79. (fol. 1a, obv., last line).  
ajjhāttikam dassetum Ayam hi samsāro ti ādi vuttam.  
Tattha avijjā avijjāya hetū ti vutte Kim ekasmiṃ cittup-  
pāde anekā avijjā vijjanti ti āha: Purimikā avijjā pacchi-  
mikāya avijjāya hetū ti. Tena ekasmiṃ kāle hetu-phalā-  
nam samavadhānam n'atthi ti etam ev' attham samattheti.

Idāni yasmā kāraṇam parikkhāro ti vuttam, kāraṇa- p. 79. (fol. 1a, rev., second line from bottom).  
bhāvo ca phalāpekkhāya, tasmā kāraṇassa yo kāraṇabhāvo  
yathā ca so hoti, yañ ca phalam yo ca tassa vireso, yo  
ca kāraṇa-phalānam sambandho, tam sabbam vibhāvetum  
Avūpacchedattho ti ādi vuttam . . . Yo phalabhūto aññassa  
akāraṇam hutvā nirujjhati, so vūpacchinno nāma hoti,  
yathā tam arahato cuticittam. Yo pana attano anurūpassa  
phalassa hetu hutvā nirujjhati, so anupacchinno eva nāma  
hoti. Hetu-phalasambandhassa vijjamānattā ti āha: Avū-  
pacchedattho santati-attho ti.

Kasmā pan' ettha padaṭṭhāna-vevacanāni gahitāni? p. 81. (fol. 1a, obv., first line).  
Nanu padaṭṭhāna-vevacanā-hāre eva ayam attho vibhāvito  
ti? Saccam etam. Idha pana padaṭṭhāna-vevacanagahana-  
bhāvanā-pahānānam adhiṭṭhānaviśayadassanattāñ c'eva  
tesam adhivacanavibhāgadassanattāñ ca. Evañ hi bhā-  
vanā-pahānāni suviññeyyāni hontī sukarāni ca paññāpetum.

Evam suparikammakatāya bhūmiyā nānāvappāni mutta- p. 85. (fol. 1a, obv., third line from bottom).  
pupphāni pakiranto viya susikkhitasippācariyavicāritesu  
surattasuvappālaṅkāresu nānāvidharapsijālamujjalāni vivi-  
dhāni maṇiratanāni bandhanto viya mahāpaṭhavim pari-  
vattitvā pappātaḥkojā khādāpento viya yojanikamadhu-  
gaṇḍam pilītvā sumadhurasam pāyento viya ca āyasmā  
Mahākaccāno nānāsuttapadese udāharanto solasa hāre  
vibhajitvā idāni te ekasmiṃ yeva sutte yojetvā dassento  
hārasampātavāram ārabhi, ārabhanto ca yāyam niddesavāre.



p. 85. (fol.  
jñā, obv.,  
third line).

Tesu saññāvipallāso sabbam uda ko? Aniccādikassa visa-  
yassa micchāvasena upatthitākāragahānamattam migapo-  
takānam tiṇapurisakesu puriso ti uppannasaññā viya.  
Cittavipallāso tato balavataro, amaṇi-ādike visaye maṇi-  
ādī-ākāreṇa upatthahanto tathā sannitthānam viya niccā-  
dito sannitthānamattam. Dīṭṭhivipallāso pana sabbabala-  
vataro: yaṃ yaṃ ārammaṇam yathā yathā upatthāti,  
tathā tathā naṃ sassatādivasena 'idam eva saccam mogham  
aññan' ti abhinivisanto pavattati. Tattha saññāvipallāso  
cittavipallāsassa kāraṇam, cittavipallāso dīṭṭhivipallāsassa  
kāraṇam hoti.

p. 86. (fol.  
jñā, rev.,  
second line).

Puna mūlakāraṇavasena vipallāse vibhajitvā dassetum  
Dve dhammā cittassa saṃkilesā ti ādim āha.

p. 87. (fol. jñā,  
obv., third  
line).

... idāni vicaya-hārasampātāṃ dassento yasmā desanā-  
hārapadatthavicayo vicaya-hāro, tasmā desanā-hāre vipallā-  
sahetubhāvena niddhāritāya taṇhāya kusalādi-vibhāgapavi-  
cayamukhena vicaya-hārasampātāṃ dassetum Tattha taṇhā  
duvidhā ti ādi āradham.

p. 87. (fol.  
jñā, obv.,  
first line).

Tattha so ti adhigatacatutthajhāno yogi, tatthā ti  
tasmim catutthajhāne adhiṭṭhānabhūte.

p. 88. (fol.  
jñā, obv.,  
last line).

Santato manasikaroti ti aṅgasantatāya pi āramma-  
pasantatāya pi santā ti manasikaroti. Yato yato hi ārup-  
pasamāpattim santato manasikaroti, tato tato rūpāvacara-  
jhānam avūpasantaṃ hutvā upatthāti, ten' evāha: Tassa  
uparimam | pa | saṇṭhahati.

p. 88. (fol.  
jñā, obv.,  
fourth line).

Ettāvatā paññāvimutti ti vuttassa arahattaphalassa  
samādhimukhena pubbhāgapaṭipadam dassetvā idāni  
arahattaphalasamādhim dassetum So samādhi ti ādi  
vuttam ... Pubbe vuttassa ariyamaggasamādhissa phala-  
bhūto samādhi pañcavidhena veditabbo, idāni vuccamānehi  
pañcahi paccakkhaṇañānehi attano paccavekkhitabbākāra-  
saṅkhātena pañcavidhena veditabbo.

Appagunāsāvasamādhi viya sasamkhārena sappayoge-  
na paccanikadhamme niggayha kilese vāretvā anadhiga-  
tattā na sasamkhāraniggayha-vārivāvaṭo ti.

p. 89. (fol. jhā,  
rev., second  
line).

Evam arahattaphalasamādhim vibhāgena dassetvā idāni  
tassa pubbabhāgaṭṭhapaṭipadam samādhivibhāgena dassetum  
So samādhi ti vuttam. Tattha so samādhi ti yo so ara-  
hattaphalasamādhissa pubbabhāgaṭṭhapaṭipadāyaṃ vutto rūpā-  
vacaracatatthajhānasamādhi.

p. 89. (fol. jhā,  
rev., last  
line but  
one).

Idāni taṃ samādhim ārammaṇavasena vibhajitvā dasse-  
tum Dasa kasiṇāyatanāni ti ādi vuttam.

p. 89. (fol. jhā,  
obv., third  
line from  
bottom).

Yena yenākārenā ti anabhiijhādisu paccuppannasukha-  
tādisu ca ākāresu yena yena ākārena vutto . . .

p. 89. (fol. jhā,  
rev., fourth  
line).

So ariyamaggādhigamāya yuttapayutto yogi kālena  
samatham samāpajjanavasena kālena vipassanaṃ samma-  
sanavasena vaḍḍhayamāno animittavimokkhamukkhādi-saṅ-  
khātā tisso anupassanā brūheti . . . Tisso anupassanā-  
uparūparivisesaṃ pāpento silakkhandho samādhikkhandho  
paññakkhandho ti ete tayo khandhe vaḍḍheti, yasmā pana  
tihi khandhehi ariyo atthaṅgiko maggo saṅgahito, tasmā  
tayo khandhe bhāvayanto ariyaṃ atthaṅgikaṃ maggaṃ  
bhāvayati ti vuttam.

p. 89. (fol. jhā,  
rev., last  
line but  
one).

Idāni yesaṃ puggalānaṃ yattha-sikkhantānaṃ visesato  
niyyānamukhāni yesaṃ ca kilesānaṃ paṭipakkhabhūtāni  
tāni vimokkhamukhāni tehi saddhim tāni dassetum Rāga-  
carito ti vuttam. Tattha animittavimokkhamukheṇā  
ti aniccānupassanāya, sā hi niccanimittādisamugghāṭanena  
animitto rāgādināṃ samucchedavimuttiya vimokkho ti  
laddhanāmassa ariyamaggassa mukhabhāvato animittavi-  
mokkhamukhaṃ ti vuccati. Adhicittasikkhāya ti sam-  
ādhismim.

p. 90. (fol.  
jha, obv.,  
second line).

Paññādhikassa santatisamūhakiccārammaṇādi-ghanavi-  
nibbhogena saṅkhāresu atthasuññatā pakāṭa hoti ti visesato

p. 90. (fol.  
jha, obv.,  
last line but  
one).

anattānupassanā paññā padhānā ti āha: Suññatavimokkhamukhaṃ paññakkhandho ti. Tathā saṅkhārānaṃ sarasapabhaṅgutāya ittarakhaṇattā uppannānaṃ tattha tatth' eva bhijjanāṃ sammāsamaḥitass' eva pākaṭaṃ hoti ti visesato aniccānupassanā [samādhippadhānā ti āha: Animitta | pa | samādhikkhandho ti. Tathā silesu paripūrākārino khantibahulassa uppannaṃ dukkhaṃ aratīṃ ca abhi-bhuyya viharato saṅkhārānaṃ dukkhatā vibhūtā hoti ti dukkhanupassanā silappadhānā ti āha: Appaṇihita | pa | silakkhandho ti.

p. 91. (fol. 13a1, rev., fourth line). Puna tippaṃ khandhānaṃ samatha-vipassanābhāvaṃ dassetum Silakkhandho ca ti ādi vuttaṃ.

p. 91. (fol. 13a, obv., second line). Ariyamaggo hi khippaṃ sakim ekacittakkhaṇen' eva catūsu saccesu attanā adhigantabbaṃ adhigacchati ti na tassa lokiyasamāpattiyā viya vasibhāvanā kiccaṃ atthi ti khippādhigamo ca hoti. Pajahitabbāni accantavimuttivasena pajahanato vimuttādhigamo ca. Lokiyehi mahantānaṃ silakkhandhānaṃ adhigamanabhāvato mahādhigamo ca, tesam yeva vipulaphalānaṃ adhigamanato vipulādhigamo ca, attanā katābassa kassaci anavasesato anavasesādhigamo ca hoti ti.

p. 91. (fol. 13a, obv., fourth line from bottom). Iti mahāthero Tasmā rakkhita-cittassā ti gāthāya-vasena arahattaphalavimuttimukhena vicaya-hārasampātāṃ niddisanto desanākusalatāya anekehi suttapadesehi tassā pubba-bhāgapatipadāya bhāvanāvisesānaṃ bhāvanānisamsānaṃ ca vibhajana-vasena nānappakārato vicaya-hāraṃ dassetvā idāni dasannaṃ Tathāgatabalānaṃ vasena taṃ dassetum Tattha yo deseti ti ādim āha.

p. 92. (fol. 13a, obv., last line). Sace pi bhavantaragataṃ ariyasāvakāṃ attano ariyasāvakabhāvaṃ ajānantaṃ pi koci evaṃ vadēyya: idaṃ kuntakapillikaṃ<sup>1</sup> jivitā voropetvā sakalacakkavāḷagabbhe cakkavattī rajjaṃ paṭipajjāhi ti, n'eva so naṃ jivitā

<sup>1</sup> kuntakippili°



voropeyya, athāpi evaṃ vadeyyum: sace imaṃ na ghātissasi, sīsaṃ te chindissāmā ti, sīsaṃ ev'assa chindeyyum, n'eva so taṃ ghāteyya.

Kutūhalamaṅgalena suddhiṃ pacceyyā ti iminā idam bhavissati ti evaṃ pavattattā kutūhalasaṅkhātēna diṭṭha-sūta-mutamāṅgalena attano suddhivodānaṃ saddaheyya.

p. 92. (fol. jham, obv., third line from bottom).

Nanu ca yathā itthiliṅgaṃ evaṃ purisaliṅgaṃ pi Brahmaloke n'atthi, tasmā puriso Mahābrahmā siyā ti na vattabbam siyā? No na vattabbam. Kasmā? Idha purisassa tattha nibbattanato. Itthiyo hi idha jhānaṃ bhāvetvā kālamkatvā Brahmāpārisajjanaṃ sahaḃyatam upapajanti, na Mahābrahmānaṃ. Puriso pana tattha na uppajati ti na vattabbo. Samāne pi tattha ubhayaliṅgabhāve purisasañṭhānā 'va tattha Brahmāno na itthisañṭhānā. Tasmā suvuttam etaṃ.

p. 93. (fol. jham, rev., second line).

Thānaso ti taṃ khaṇe eva āvajjanasamanantaram, anodhiso ti odhi-abhāvato, kiñci anavasesetvā ti attho.

p. 94. (fol. ā, obv., fourth line).

Tattha-tattha-gāmini ti tattha tatth' eva nibbāne gāmini. Nibbānassa gamanasilā ti attho. Puna tattha-tattha-gāmini sabbatthagāmininam paṭipadānaṃ vibhāgaṃ dassetum Tayo rāsi ti ādi vuttam.

p. 95. (fol. ā, rev., last line but one).

Yathā ca idam nāṇaṃ cakkhudhātu-ādibhedena upādinnakasaṃkhāralokassa vasena anekadhātu-nānādhātu-lokaṃ pajānāti, evaṃ anupādinnakasaṃkhāralokassa pi vasena taṃ pajānāti. Paccekabuddhā hi dve ca aggaśivakā upādinnakasaṃkhāralokass' eva nānattam jānanti, taṃ pi ekadesen' eva na nippadesato, anupādinnakasaṃkhāralokassa pana nānattam na jānanti. Bhagavā pana imāya nāma dhātuyā ussannāya imassa rukkhassa khandho seto hoti, imassa kālo, imassa maṭṭho, imassa bahalo, imassa tanu taco, imāya nāma dhātuyā ussannāya imassa rukkhassa pattam vappasañṭhānādi-vasena evarūpaṃ nāma

p. 97. (fol. ā, obv., last line but one).

hoti, imāya nāma dhātuyā ussannattā imassa rukkhassa puppham nilam hoti, pitakam lohita-kam odātam sugandham duggandham, imāya nāma dhātuyā ussannāya phalam khuddakam mahantam digham vattham susanthānam dus-santhānam mattham pharusam sugandham duggandham tittam madhuram kaṭukam ambilam kasāvam hoti, imāya nāma dhātuyā ussannāya imassa rukkhassa kaṇṭako tikhiṇo hoti, atikhiṇo ujuko kuṭilo kaṇho nilo odāto hoti ti evam anupādīppasaṃkhārālokassāpi vasena anekadhātu-nānādhātubhāvam jānāti. Sabbāññubuddhānam eva hi etaṃ balam, na aññesam.

p. 98. (fol. vi,  
obv., second  
line).

Yam lobhavasena dosavasena mohavasena ca kammam karoti ti dasa akusalakammāpathakammam sandhāya vadati. Tam hi sampkiliṭṭhatāya kālakan ti kaṇham, apāyesu nibbattāpanato kālakavipākan ti kaṇhavipākam. Yam saddhāvasena viriyavasena kammam karoti ti dasa kusalakammāpathakammam. Tam hi asampkiliṭṭhattā paṇḍaran ti sukkam, sagge nibbattāpanato paṇḍaravipākattā sukkavipākam. Yam lobhavasena dosavasena ca mohavasena saddhāvasena ca kammam karoti idaṃ kaṇhasukkan ti vomissakakammam. Kaṇhasukkavipākan ti sukhadukkhavipākam, missakakammam hi katvā akusalavasena tiracchānāyoniyam maṅgalahatthibhāvam upapanno kusaleṇa pavatte sukham anubhavati, kusaleṇa rājakule nibbatto pi akusaleṇa dukkham vediyati. Yam viriyavasena paññāvasena ca kammam karoti idaṃ akaṇham asukkam akaṇha-asukkavipākam kammakkhayakaraṇa ti catummaggacetanā. Tam hi yadi kaṇham bhavēyya, kaṇhavipākam dadeyya, yadi sukkam bhavēyya, sukka-upapattipariyapannam vipākam dadeyya, ubhayavipākassa pana appaḍḍanato akaṇha-asukkavipākan ti ayam ettha attho.

p. 98. (fol. vi,  
rev., fourth  
line).

Na ca bhabbo abhinibbidhāgantun ti kilesābhisākhārānam abhinibbijjhanato abhinibbidhāsāṃkhātā ariyamaggam adhigantun na ca bhabbo.

Taṃ Bhagavā na ovadati ti taṃ vipākāvarāṇena p. 99. (fol. 51, rev., fourth line).  
 nivutaṃ puggalaṃ Bhagavā saccapaṭivedhaṃ purakkhatvā<sup>1</sup>  
 na ovadati, vāsanatthaṃ pana tādisānaṃ pi dhammaṃ  
 deseti eva Ajātasattu-ādinā<sup>2</sup> viya.

Evam kilesantarāyamiṣṣakaṃ kammantarāyaṃ dassetvā p. 99. (fol. 51, rev., last line but one).  
 idāni amiṣṣakaṃ kammantarāyaṃ dassetuṃ Imassa ca  
 puggalassā ti ādi vuttaṃ.

Sabbesaṃ ti imasmiṃ phalaniddese<sup>3</sup> vuttānaṃ sabbe- p. 99. (fol. 51, rev., last line).  
 saṃ kammānaṃ.

Anantaraphalaniddese vuttakammasamādhānapaden' eva p. 99. (fol. 51, obv., fourth line from bottom).  
 jhānādini saṃgahetvā dassetuṃ Tathā samādhinnānaṃ  
 kammānaṃ ti ādi vuttaṃ . . . Tattha tathā samādhinnā-  
 naṃ ti sukkāṃ sukkavipākāṃ paccuppannasukhaṃ āyatim  
 sukhavipākaṃ ti evam-āvipākārehi samādhinnesu kammesu  
 saṃkilesa ti paṭipakkhadhammavasena kilīṭṭhabbhāvo . . .  
 Evam saṃkilissati ti ādisu ayam attho: — Iminā ākārena  
 jhānādi-saṃkilissati vodāyati vuṭṭhabhati ti jānanañāṇaṃ  
 Bhagavato anāvaraṇañāṇaṃ, na tassa āvaraṇaṃ atthi ti.

Ekādasā ti rūpi rūpāni passati ti ādinā atṭhannaṃ p. 100. (fol. 52, rev., second line).  
 tippaṇ ca suññata-vimokkhādinaṃ vasena vuttaṃ. Atṭha  
 ti tesu ṭhapetvā lokuttare vimokkhe atṭha. Sattā ti tesu  
 eva nirodhasamāpattim ṭhapetvā satta. Tayo ti suttanta-  
 pariyaṇena suññata-vimokkhādayo tayo. Dve ti abhi-  
 dhammapariyaṇena animitta-vimokkhassāsambhavato avasesā  
 dve ettha ca paṭipāṭiya satta appitappitakkhaṇe vikkham-  
 bhanavasena paccanikadhammehi vimuccanato ārammaṇe  
 adhimuccanato ca vimokkho. Nirodhasamāpatti pana

<sup>1</sup> purikkhitvā.

<sup>2</sup> Cf. Vin. II, p. 188 sqq.; as to Sunakkhatta, see M. I, p. 68 sq.; II, p. 252 sqq.; as to Puṇṇa (Koliyaputta), called govatika, and Acela, i. e. Seniya, called kukkuravatika, see M. I, p. 387 sqq.; as to Aṅgulimāla, see M. II, p. 97 sqq.

<sup>3</sup> bala<sup>o</sup>



sabbaso saññāvedayitehi vimuttattā apagama-vimokkho nāma. Lokuttarā ca tan tam maggavajjhakilesehi samuccheda-vasena vimuttattā vimokkho ti ayam viseso veditabbo.

p. 100. (fol.  
58, obv.,  
second  
line).

Kukkuṭaṃ vuccati ajaññā jigucchānamukhena tappara-matā. Kukkuṭajhāyī ti puggalādhiṭṭhānena jhānāni vuttāni. Dve paṭhama-dutiya-jhānāni ti vuttaṃ hoti. Yo paṭhamam dutiyam vā jhānam nibbattetvā alam ettāvatā ti saṃkocaṃ āpajjati uttari na vāyamati, tassa tāni jhānāni cattāri pi kukkuṭajhānāni ti vuccanti. Tam samaṅgino ca kukkuṭajhāyī. Tesu purimāni dve āsannabalava-paccattikattā visesabhāgiyatābhāvato ca saṃkilesabhāvena vuttāni, itarāni pana visesabhāgiyatābhāve pi manda-paccatthikattā vodānabhāvena vuttāni ti daṭṭhabbam.

p. 100. (fol.  
58, obv.,  
fifth line).

Visesabhāgiyo samādhī ti paṇeḥi paṭhamajhānā-dihi vuṭṭhitassa saññāmanasikārānaṃ dutiya-jhānādi-pakkhandanaṃ paṇavodānaṃ bhavaṅgavutṭhānaṃ ca vuṭṭhānaṃ ti vuttaṃ. Heṭṭhimam heṭṭhimam hi paṇajhānaṃ uparimassa uparimassa padaṭṭhānaṃ hoti, tasmā vodānaṃ vuṭṭhānaṃ ti vuttaṃ.

p. 100. (fol.  
58, obv.,  
last line  
but one).

Tass' eva samādhissū ti tassa antaraphalaniddese jhānādi-pariāyeyhi vuttasamādhissa. Parivārito ti pari-kkhāro (sic!).

p. 101. (fol.  
58, obv.,  
first line).

Tattha . . . imāya mudumajjhatikkhabhedāya anusā-saniyā, evaṃ-dhātuko ti hinādivasena evaṃ ajjhāsayo, evaṃ-adhimuttiko ayaṃ c'assa āsayo ti imassa pugga-lassa ayam sassatucchadapakāro yathābhūtañāṇānula-makhaṇipakāro vā āsayo. Idam hi catubbidham āsayan ti: — Ettha sattā vasaṇti ti āsayo ti vuccati, imam pana Bhagavā sattānaṃ āsayam jānanto tesam diṭṭhigatānaṃ vipassanā-ñāṇakammassa kataññāṇānaṃ ca appavattikkhaṇe pi jānāti eva. Vuttaṃ pi c'etaṃ: —

*Kāmaṃ sevantaṃ yeva jānāti. Ayam puggalo kāmagaruko kāmāsayo kāmādhimutto ti kāmaṃ sevantaṃ yeva jānāti. Ayam puggalo nekkhamagaruko nekkhamāsayo nekkhamādhī-*

*mutto ti nekkhamam sevantaṃ yeva jānāti. Byāpādam abyāpādam thīnamiddham ālokasaññaṃ sevantaṃ yeva jānāti . . . Ayaṃ puggalo thīnamiddhagaruko thīnamiddhāsayo thīnamiddhādhimutto ti.*

Nihato Māro bodhimūle ti nihato samucchinno ki-  
 lesamāro bodhirukkhamūle . . . Yasmā pana yadā ara-  
 hattamaggena savāsanaṃ sabbe āsavā khepitā, tadā Bhaga-  
 vatā sabbaññutañāṇaṃ adhigataṃ nāma, tasmā yaṃ  
 sabbaññutappattā ti ādi vuttaṃ. Ayaṃ tāv' ettha ācari-  
 yānaṃ samānattakathā. Paravādi panāha: dasabalañāṇaṃ  
 nāma pati-ekkaṃ n'atthi, yasmā sabbaññutā pattā viditā  
 sabbadhammā ti vuttaṃ, tasmā sabbaññutañāṇaṃ evāyaṃ  
 pabbhedo ti. Taṃ na tathā dātṭhabbaṃ. Aññaṃ eva hi  
 dasabalañāṇaṃ, aññaṃ sabbaññutañāṇaṃ. Dasabalañāṇaṃ  
 hi sakasakakiccaṃ eva jānāti, sabbaññutañāṇaṃ taṃ pi  
 tato avasesaṃ pi jānāti. Dasabalañāṇesu hi paṭhamam  
 kāraṇākāraṇaṃ eva jānāti, dutiyam kamma-paricchedam  
 eva, tatiyam dhātunānāttakāraṇaṃ eva, catuttham ajiḥ-  
 sayādhimuttim eva, pañcamam kammavipākantaram eva,  
 chaṭṭham jhānādihi saddhim tesam saṃkilesādim eva,  
 sattamam indriyānaṃ tikkhamudubbhāvam eva, aṭṭhamam  
 pubbenivutṭhakhandhasantatim eva, navamam sattānaṃ  
 cutupapātam eva, dasamam saccaparicchedakam eva.  
 Sabbaññutañāṇaṃ pana etehi jānitaḥ ca tato uttariṃ  
 ca pajānāti. Etesam pana kiccaṃ sabbam na karoti, taṃ  
 hi jhānaṃ hutvā appetum na sakkoti, iddhi hutvā vikubbi-  
 tum na sakkoti, maggo hutvā kilese khepetum na sakkoti.  
 Api ca paravādi evam pucchitabbo: — Dasabalañāṇaṃ  
 etaṃ savitakka-savicāraṃ avitakka-avicāramattaṃ avitak-  
 ka-avicāraṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ  
 lokiyam lokuttaram ti? Jānanto paṭipatīyā satta savitakka-  
 savicārāni ti vakkhati, tato parāni dve avitakka-avicārāni  
 ti. Āsavakkhayañāṇaṃ siyā savitakkasavicāraṃ siyā avi-  
 takka-vicāramattaṃ siyā avitakkāvicāraṇaṃ ti? Tathā paṭi-  
 patīyā satta kāmāvacarāni, tato dve rūpāvacarāni, avasāne  
 ekaṃ lokuttaram ti vakkhati. Sabbaññutañāṇaṃ pana

p. 108. (fol.  
 110a, obv.,  
 first line).

savitakka-savicāram eva kāmāvacaram eva lokiyam evā ti  
niṭṭham ettha gantabbam.

p. 105. (fol.  
15b, obv.,  
second line). Bhagavā sati-ārakkhena cetasā samannāgato, sabbā  
duggatiyo jahati ti attho, suttamhi vuttam: satiya cittaṃ  
rakkhitabban ti desanānusandhidassanaṃ<sup>1</sup>.

p. 106. (fol.  
15b, rev.,  
last line  
but one). Paṭipakkhenā ti Arakkhitena cittenā ti gāthāya  
(cf. p. 85) paṭipakkhenā ti adhippāyo, atha vā vibhatti-hāre  
niddiṭṭhassa akusalapakkhassa paṭipakkhenā ti attho.

p. 108. (fol. 1a,  
obv., last  
line but  
one). Tattha yaṃ saccāgamanan ti yaṃ saccato aviparitato  
visayassa āgamanam adhigamo ti attho. Yaṃ paccāgamanan  
ti pi pāṭho. Tassa yaṃ paṭipaṭivisayassa āgamanam, tan  
taṃ visayādhigamo ti attho.

p. 110. (fol.  
1au, obv.,  
fourth line). Kāmasukhallikānuyogan ti kāmasukhassa alliya-  
napayogam kāmesu pāṭabyatam.

p. 110. (fol.  
1au, rev.,  
fifth line). Ugghātanigghātan ti uccāvacabhāvam.

p. 110. (f. 1au,  
rev., fourth l.  
fr. bottom). Roganigghātakan ti rogadhūpasamanam.

p. 112. (fol.  
1ap, obv.,  
fourth line). Ayam vuccati visativatthukā sakkāyaditthi ti  
ayam pañcasu upādānakkhandhesu ek'ekasmim catunnam  
catunnam gāhānam vasena visativatthukā sati vijjamāne  
khandhapañcakasaṅkhāte kāye sati vā vijjamānā tattha  
ditthi ti sakkāyaditthi.

p. 111. (fol.  
1ap, obv.,  
fifth line). Lokuttarasammāditthi ti paṭhamamagge sammā-  
ditthi. Anvāyikā ti sammāditthiyā anugāmino. Yadā  
sammāditthi sakkāyaditthiyā pajananavasena pavattā, tadā  
tassā anugupabhāvena pavattamānakā ti attho.

<sup>1</sup> I was unable to trace the Sutta in which these words  
occur. Does this Sutta begin with Sati-ārakkhena cetasā?



Tattha ime vuccanti ucchedavādino ti ime rū-  
pādike pañcakkhandhe attato upagacchantā rūpādinam  
aniccabhāvato ucchijjati attā vinassati parammarapā ti  
evam abhinivisanato ucchedavādino ti vuccanti. Ime  
vuccanti sassatavādino ti ime rūpavantaṃ vā attānaṃ  
ti ādinā rūpādivinimutto attā añño koci vibhatto ti upa-  
gacchantā so nicco dhuvo sassato ti abhinivisanato sassa-  
tavādino ti vuccanti.

Vitthārato dvāsatthi diṭṭhigatāni ti uccheda-sassa-  
tadassanaṃ vitthārena Brahmajāle āgatāni dvāsatthi diṭṭhi-  
gatāni (cf. D. I, p. 12 sqq.).<sup>1</sup>

Tecattālisam bodhipakkhiyā dhammā ti anicca-  
saññā dukkhasaññā anattasaññā pahānasaññā virāgasaññā  
nirodhasaññā, cattāro satipaṭṭhānā | pa<sup>2</sup> | ariyo aṭṭhaṅgiko  
maggo ti ete tecattālisam bodhipakkhiyā dhammā. Evam  
vipassanāvasena paṭipakkham dassetvā puna samathavasena  
dassetum Aṭṭha vimokkhā dasa ca kasipāyatanāni ti vuttaṃ.

Anādi anidhanappavattan ti purimāya koṭiyā abhā-  
vato anādi, asati paṭipakkhādhigame santānavasena anu-  
pacchedena pavattanato anidhanappavattaṃ.

Tattha diṭṭhivicarito ti ādinā vodānapakkham dasseti.

Catukkamaggaṃ ti paṭipadā-catukkam, paṭipadā hi  
maggo ti. Atha vā catukkamaggaṃ ti nandiyāvattassa  
catuddisāsampkhātāṃ maggaṃ, tā pana catasso disālocana-  
naye āgamissanti. Kim attamaṃ puna catukkamaggaṃ

<sup>1</sup> For a summary of these sixty-two heresies, see S.B.E. vol. XXXVI, p. XXIII sqq.

<sup>2</sup> These are the four Sammappadhānas, the four Iddhi-pādas, the five Indriyas, the five Balas, the seven Bojjhaṅgas. — The usual number, however, is thirty-seven (cf. The Dharmasamgraha, Anecd. Oxon., p. 9; 44), viz. the above named save the six Saññās.

paññapenti ti āha: abudhajanasevitāyā ti ādi . . . ratta-  
vāsiniyā ti rattesu rāgābhībhūtesu vasati ti rattavāsini  
. . . āvattanatthan<sup>1</sup> ti samucchindanattham.

p. 113. (fol.  
129, rev.,  
last line). Ayam vuccati nandiyāvatta-nayassa (sic!) bhūmi ti  
ayam taṇhā-vijjānam vasena saṃkilesapakkhe dvidisā,  
samatha-vipassanānam vasena vodānapakkhe pi dvidisā  
catusaccayojanā nandiyāvattassa nayassa samuṭṭhānatāya  
bhūmi ti.

p. 113. (fol.  
129, obv.,  
first line). Evam nandiyāvattassa nayassa bhūmiṃ niddisitvā idāni  
tassa disābhūta-dhamme niddisantena yasmā c'assa disā-  
bhūta-dhammesu vuttesu disālocana-nayo vutto yeva hoti,  
tasmā Veyyakaraṇesu hi ye kusalākusalā ti disālocana-  
lakkhaṇam ekadesena paccāmasitvā Te duvidhena upa-  
rikkhitabbā ti ādi āradham. Tattha te ti disābhūta-  
dhammā. Duvidhenā ti ime saṃkilesadhammā ime  
vodānadhammā ti . . . Tam dasseti lokavattānusāri ca lo-  
kavivattānusāri cā ti. Tass' attho: — Loko eva vattam  
lokavattam, lokavattabhāvena anusarati pavattati ti loka-  
vattānusāri, saṃkilesadhammo ti attho. Lokassa lokato vā  
vivattam nibbānam, tam anusarati<sup>2</sup> anulomanavasena  
gacchati ti lokavivattānusāri, vodānadhammo ti attho.

p. 114. (fol.  
130, rev.,  
third line  
fr. bottom). Idāni dasavattukam kilesapuñjam taṇhāvijjāvasena dve  
koṭṭhāse karonto Yo ca kabalikāro-āhāro ti ādim āha.

p. 116. (fol.  
131, obv.,  
second line). Yasmā pana kilesā kusalappavattim nivāretvā cittam  
pariyādāya tiṭṭhantā maggena asamucchinnā eva vā āsa-  
vānam uppattihetu honti, tasmā anusayato vā pariyuṭṭhā-  
nato vā ti vuttam.

p. 118. (fol.  
133, rev.,  
fifth line). Nandūpasecanenā ti lobhasahagatassa sampayuttānan  
ti saha-jātakotiyyā itarassa upanissayakotiyyā upasecanan ti.  
nandūpasecanam, tena nandūpasecanenā. Kena pana tam  
nandūpasecanan ti āha: rāgasallena nandūpasecanena

<sup>1</sup> o'tthanan.

<sup>2</sup> anussarati.

viññāpenā ti. Tattha rāgasallenā ti rāgasallena hetu-  
bhūtena nandūpasecanena viññāpenā ti itthambhūtalak-  
khaṇe karaṇavacanam.

Idāni āhārādayo-nayānam saṃkilesapakkhe disābhāvena p. 117. (fol.  
vavatthapetum Ima catasso disā ti ādi āraddham. thi, obv.,  
third line  
fr. bottom).

Tass' attho: — Iti evaṃ vuttapakārā sabbe āhārādayo p. 119. (fol.  
lokasaṃkhātavattānūsārino dhammā te-lokadhātutāvattāto\* thi, rev.,  
last line but  
one).

Tattha dibba-brahma-ariya-āneñjavihāro ti cattāro vi- p. 119. (fol.  
hārā, mānappahāna-ālayasamugghāta-avijjāpahāna-bhavū- thi, obv.,  
pasamā cattāro acchāriyā abbhutadhammā, saccādhittā- first line).

Idāni paṭipadādayo vodānapakkhe disābhāvena vavattha- p. 121. (fol.  
petum Tattha imā catasso disā ti ādi vuttam. thi, obv.,  
second line).

Puna paṭhamā paṭipadā ti ādi paṭipadā-catukkādīsu p. 122. (fol.  
yena yassa puggalassa vodānam taṃ vibhajitvā dassetum thi, obv.,  
third line).

Yadi pi tīsu vimokkhamukhesu idaṃ nāma vimokkha- p. 122. (fol.  
mukham imāya eva paṭipadāya ijjhati ti niyamo n'atthi, thi, obv.,  
fourth line).



p. 124. (fol. *tesam vikkīḷitan ti tesam asantāsanajavaparakkamādi-*  
 thū, obv., *visesayogena sīhānaṃ buddhānaṃ paccakabuddhānaṃ*  
 third line *from buddhasāvakaṇāṇ ca vikkīḷitaṃ viharānaṃ, yad idaṃ*  
 bottom). *āhārādi-kilesavattthusamatikkamanamukhena saparasantāne*  
*paṭipadādi-sampādanā, idāni āhārādinaṃ paṭipadādihi yena*  
*samatikkamanam, taṃ nesam paṭipakkhabhāvaṃ dassento*  
*Cattāro āhārā, tesam paṭipakkho catasso paṭipadā ti*  
*ādim āha.*

p. 124. (fol. *Tesam vikkīḷitan ti ettha yad etaṃ vikkīḷitaṃ nāma*  
 thū, rev., *bhāvetabbānaṃ bodhipakkhiyadhammānaṃ bhāvanā sa-*  
 second line). *cchikātabbānaṃ phalanibbānānaṃ sacchikiriya ca, tathā*  
*pahātabbassa dasavattukassa kilesapuñjassa tadaṅgādi-*  
*vasena pahānaṃ byantikiriya<sup>1</sup> anavasesanaṃ ti, idāni taṃ*  
*samkhepena dassento Indriyādhiṭṭhānaṃ vikkīḷitaṃ vipari-*  
*yāsānadhīṭṭhānaṃ ti āha.*

p. 124. (fol. *Idāni ugghaṭitaṇṇū-ādi puggalattayavasena tipukkhalā-*  
 thū, rev., *nayassa bhūmiṃ vibhāvetukāmo, yasmā pana nayānaṃ*  
 last line but *aññamaññānupavesassa icchitattā sīhavikkīḷita-nayato ti-*  
 one). *pukkhalā-nayo nigacchati, tasmā paṭipadāvibhāgato cattāro*  
*puggale sīhavikkīḷita-nayassa bhūmiṃ niddisitvā tato eva*  
*ugghaṭitaṇṇū-ādi-puggalattaye niddhāretuṃ tattha Ye<sup>2</sup>*  
*dukkhāya paṭipadāya ti ādi āraddham.*

p. 125. (fol. *Tattha Yo sādharmaṇāya ti dukkhā-paṭipadāya khip-*  
 thū, obv., *pābhīnāya sukhā-paṭipadāya dandhābhīnāya ca niyyāti*  
 second line). *ti sambandho. Kathaṃ pana paṭipadā-dvayaṃ ekassa*  
*sambhavati ti? Na yidaṃ eva dāṭṭhabbaṃ: ekassa pugga-*  
*lassa ekasmiṃ dve paṭipadā sambhavanti ti. Yathāvuttāsu*  
*pana dvisu paṭipadāsu yo yāya kāyaci niyyāti, ayaṃ*  
*vipañcitaṇṇū ti. Ayaṃ ettha adhippāyo. Yasmā pana*  
*Aṭṭhasāliniyaṃ paṭipadā calati na calati ti vicāraṇāyaṃ*  
*calati ti vuttaṃ<sup>3</sup>, tasmā ekassa pi-puggalassa jhānantara-*  
*maggantaresu paṭipadābbhedo icchito vā ti.*

<sup>1</sup> kriyā.<sup>2</sup> yo.<sup>3</sup> Asl. p. 236: — Ettha pana paṭipadā calati na calati ti? Calati.

Kasmā pan' ettha nayānam uddesānukkamena niddeso kato ti? Nayānam nayehi sambhavadassanatttham. Paṭhamanayato hi puggalādhittānavasena tatiyanayassa tatiyanayato ca dutiyanayassa sambhavo ti imassa visesassa dassanatttham paṭhamanayānantaram tatiyanayo tatiyanānantarāṇ ca dutiyanayo nidditttho, dhammādhittānavasena pana tatiyanayato dutiyanayo, dutiyanayato paṭhamanayo pi sambhavati ti imassa visesassa dassanatttham ante Taṇhā ca avijjā cā ti ādinā paṭhamanayassa bhūmi dassitā. Ten' eva hi Cattāri hutvā tīṇi honti, tīṇi hutvā dve honti ti vuttam. Yadi evaṃ dve hutvā cattāri honti, dve hutvā tīṇi honti, tīṇi hutvā cattāri honti ti ayam pi nayo vattabbo siyā ti. Saccam etaṃ, ayam pana nayo atthato dassito evā ti katvā na vutto, yasmā tiṇṇaṃ atthanaṃ aṇṇamaṇṇaṃ anupaveso icchito sati ca anupaveso tato viniggamo pi sambhavati evā ti. Ayaṇ ca attho Peṭakopadesena vibhāvetabbo. Tatthāyaṃ ādito paṭṭhāya vibhāvanā: cattāro puggalā taṇhācarito duvidho mudindriyo tikkhindriyo ca, tathā ditṭhicarito ti. Tattha taṇhācarito mudindriyo dukkhāya paṭipadāya dandhābhinnāya niyyāti, tikkhindriyo dukkhāya paṭipadāya khippābhinnāya niyyāti, ditṭhicarito pana mudindriyo sukhāya paṭipadāya dandhābhinnāya niyyāti, tikkhindriyo sukhāya paṭipadāya khippābhinnāya niyyāti... Tathāyaṃ pāli: tattha ye ditṭhicaritā sattā, te kāmesu dosaditṭhi, na ca tesam kāmasukhe anu-sayā samūhatā, te attakilamathānuyogam anuyuttā viharanti, tesam Satthā vā dhammam deseti aṇṇatāro vā garuṭṭhāniyo sabrahmacāri 'kamehi n'atthi attho' ti . . .

Imāni cattāri suttāni ti imāni saṃkilesabhāgiyādini cattāri suttāni. Sādhāraṇāni katāni ti saṃkilesabhāgiyaṇ ca vāsanābhāgiyaṇ ca saṃkilesabhāgiyaṇ ca nibbedhabhāgiyaṇ ca saṃkilesabhāgiyaṇ ca āsekhabhāgiyaṇ ca vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ cā ti evaṃ padantarasaṃyojanavasena missitāni katāni. Aṭṭha bhavanti ti purimāni cattāri imāni cattāri ti evaṃ aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādhāraṇāni katāni soḷasa bhavanti ti tāni yeva tathā vuttāni aṭṭha suttāni vāsanā-

bhāgiyaṃ ca asekhabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca asekhabhāgiyaṃ ca saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca neva saṃkilesabhāgiyaṃ ca na vāsanābhāgiyaṃ ca na nibbedhabhāgiyaṃ ca na asekhabhāgiyaṃ ca ti evaṃ sādharmaṇi katāni purimāni attha imāni attha ti soḷasa bhavanti. Tesu cattāro ekakā chadukā, cattāro tikā eko catukko, aparō pi eko catukko ti ayam pi vibhāgo veditabbo. Tatthāpi dve dukā dve tikā dve catukkā ca pāliyam anāgatā ti veditabbā.

Idāni imassa paṭṭhānassa sakalasāsanasaṃgahitabhāvaṃ vibhāvetuṃ Imehi soḷasahi suttehi bhinnehi navavidhaṃ suttaṃ bhinnam bhavati ti vuttaṃ. Tass' attho: — Imehi saṃkilesabhāgiyādihi soḷasahi suttehi paṭṭhānanayena vibhattehi suttageyyādi navavidhaṃ pariyattisāsanasaṃkhātāṃ suttaṃ bhinnam soḷasadhā vibhatti hoti. Iminā soḷasavidhena paṭṭhānena asaṃgahito pariyattisāsanassa padeso n'atthi ti adhippāyo. Kathaṃ pana saṃkilesabhāgiyādi-bhāvo gahetabbo ti? āha: gāthāya gāthā anuminitabbā ti ādi. Tattha gāthāya gāthā anuminitabbā ti ayam gāthā viya gāthā saṃkilesabhāgiyā ti vā vāsanābhāgiyā ti vā nibbedhabhāgiyā ti vā asekhabhāgiyā ti vā anuminitabbā, anuminetvā takketvā jānitabbā ti attho. Sesapadesu pi es'eva nayo. Ettha ca gāthā-veyyākaraṇavinimuttā sabbā pariyatti suttenā ti padena saṃgahitā ti daṭṭhabbā.

p. 103. (fol.  
(ai, rev.,  
third line  
from  
bottom).

Kokālikam hi mīyamānam ovaḍantena āyasmatā Mahā-moggallānena bhāsita imā gāthā ti<sup>1</sup> ... Vibhūta ti vigatabhūta akalikavādi ... bhūnahū ti bhūtihanaka attano buddhivināsaka. Purisanta ti purisadhama. Kalī ti alakkhipurisa.

p. 133. (fol do,  
obv., fourth  
line).

Sambādhabyūhan ti byūhā vuccanti anibbidhā racchāyo. Ye supaviṭṭhamaggen'eva nigacchanti, te sam-

<sup>1</sup> I cannot trace these verses in the printed Piṭaka texts.



bādhā byūhakā, etthā ti sambādhabyūhaṃ. Iminā pi tassa nagarassa ghanavāsam eva dīpeti.

Attā pi ti sitakathitavikkhepitādini akarontehi attā pi p. 137. (fol. rakkhitaḥ hoti. Tathā karonto hi sāmī dubbhako eso <sup>ḍau, rev.,</sup> fourth line) ti niggaheṭṭaḥ hoti.

Pañhaṃ puṭṭho (sic!) viyākāsi Sakkassa iti me p. 140. (fol. sutan ti yathā Bhagavā pañhaṃ puṭṭho Sakkassa byākāsi, <sup>ḍam, rev.,</sup> second line) evaṃ mayā pi sutan ti āyasmā Mahāmoggaḷāno attanā yathāsutaṃ taṃ Bhagavato vadati.

Anagantāna<sup>1</sup> vinipātan ti apāyupapattim anupa- p. 141. (fol. gantvā. <sup>ḍam, rev.,</sup> fourth line fr. bottom).

Dhammā ti anulomapaccayākārapaṭivedhasādhakā bo- p. 145. (fol. dhipakkhiyadhammā . . . Dhammā ti catu-ariyasacca- <sup>ḍāh, obv.,</sup> last line) dhammā.

Aññātuñchena yāpentan ti kulesu aññāto niccanavo p. 145. (fol. yeva hutvā uñchena piṇḍacariyāya yāpentam. Atha vā <sup>ḍāh, rev.,</sup> last line) abhilakkhitesu issarajanagehesu kaṭukabhaṇḍasambhāraṃ sugandhabhojanam pariyesantassa uñchanam ñātuñchanam nāma, gharapaṭipāṭiyā pana dvāre ṭhītena laddhasamissa-kabhojanam aññātuñchanam nāma. Idam idha adhippetam.

Cattāro hi pahārā: omaṭṭho, ummaṭṭho, maṭṭho, vimaṭṭho. p. 146. (fol. Tattha upari ṭhatvā adhomukhaṃ dinnapahāro omaṭṭho <sup>ḍha, obv.,</sup> fourth line nāma, adho ṭhatvā uddhamukhaṃ dinnapahāro ummaṭṭho nāma, aggalasuci viya vinivijjhivā kato maṭṭho nāma, seso sabbo pi vimaṭṭho nāma. Imasmim pana ṭhāne omaṭṭho gahito, so hi sabbadāruṇo duruddharapasallo duttikiccho antodoso antopubbaloḥito ca hoti, pubbaloḥitam anikkhamitvā vaṇamukhaṃ pariyonanditvā tiṭṭhati, pubbaloḥitam nīharitukāme ti mañcena saddhiṃ bandhitvā adhosiro from bottom).

<sup>1</sup> The reading of this Gerund in the three MSS. of the text of the Nett. is anāgantūna.

kātabbo hoti, maraṇaṃ vā maraṇamattam vā dukkhaṃ pāpupāti.

p. 146. (fol. third line from bottom). Virato kāmasaññāyā ti yāya kāyaci sabbato kāmasaññāyā catutthamaggasampayuttāya samucchavediratiyā virato. Viratto ti pi paṭho. Kāmasaññāyā ti pana bhūmmavacanam hoti. Sagāthakavagge<sup>1</sup> kāmasaññāsū ti paṭho.

p. 147. (fol. 4th, rev., fifth line). After having quoted from S. I, p. 215 the verse Yass' ete . . . no socati ti, Dhammapāla says: — Gātham avasesaṃ katvā udāhaṭṭam. Ālavakasutte hi imā gāthā Ālavakena Kathaṃ su labhate paññāna ti ādinā puttāna Bhaṅgavātā bhāsita ti.

p. 147. (fol. 4th, rev., third line). Kumārakā dhaṅkam iv'ossajanti ti yathā kumārakā kilantā kākaṃ suttana pāde bandhitvā ossajanti khipeṇti, evaṃ kusalamanaṃ akusalavittakā kuto samuttāya ossajanti ti pucchā.

p. 149. (fol. 4th, rev., last line but one). Saṃkaro<sup>2</sup> tihi mittakaraṇa-laṅjadāna-balarāsisaṃkaḍḍhanāmaṃ nāmaṃ.

p. 155. (fol. 4th, rev., fourth line from bottom). Sa-ūmin ti ādisu kilesa-ūmihi sa-ūmiṃ, kilesāvaṭṭehi sāvaṭṭam, kilesagahehi sagahaṃ, kilesarakkhasehi sarakkhasaṃ. Kodhupāyāsassa vā vasena sa-ūmiṃ, kāmagupavasena sāvaṭṭam, mātugāmaavasena sagahaṃ sarakkhasaṃ.

p. 158. (fol. 4th, rev., first line). Rogam (sic!) vadati attano ti taṃ taṃ attanū phutṭhaṃ dukkhaṃ abhāvitakāyatāya adhivāsetum asak-konto 'aho dukkhaṃ, tādisaṃ dukkhaṃ mayhaṃ Satthuno pi mā hotū' ti ādinā vilapanto vadati.

p. 157. (fol. 4th, rev., first line). Bhūtaratan ti itthi purise puriso itthiya ti evaṃ aññaṃ aññaṃ sattesu ratam, tato eva bhavā aparimuttā.

<sup>1</sup> = S. I, p. 53, but no MS. of the published text has this reading, and besides there are other variations from it in the stanzas as given in the *Netti*.

<sup>2</sup> The passage where this word occurs is to be found also *Jāt. VI*, p. 28, 6sq.

Abhijātiyo ti jātiyo. Kaṇhābhijātiyo (sic!) ti kaṇhe nice kule jāto. Kaṇhaṃ dhammaṃ abhijāyati ti kālakaṃ dasavidhaṃ dussīladhammaṃ pasavati karoti, so taṃ abhijāyitvā niraye nibbatteti. Sukkaṃ dhammaṃ ti ayaṃ pubbe pi puññānaṃ akatattā nicakule nibbatto 'idāni puññaṃ karissāmi' ti puññasaṅkhātā sukkaṃ paṇḍaraṃ dhammaṃ abhijāyati. So tena sagge nibbattati. Akaṇhaṃ asukkaṃ nibbānaṃ ti nibbānaṃ hi sace kaṇhaṃ bhavēyya, kaṇhavipākaṃ dadeyya, sukkaṃ sukka-vipākaṃ dadeyya, dvinnāṃ pi appadānato pana akaṇhaṃ asukkaṃ ti vuttaṃ. Nibbānaṃ ti c'ettha arahattaṃ adhippetā. Taṃ hi kilesanibbānante jātattā nibbānaṃ nāma. Taṃ esa abhijāyati pasavati karoti. Sukkābhijātiko ti sukke ucce kule jāto. Sesāṃ vuttanāyena' eva vedittabbā. Kaṇhaṃ kaṇhavipākaṃ ti ādikassa kammacatukkassa attho hetthā Hārasampātavāre (p. 98) vibhatto eva.

p. 158. (fol. dhan, rev., third line from bottom)

Evam soḷasavidhena sāsana-paṭṭhānaṃ nānāsutthehi udā-haraṇavasena vibhajitvā idāni aṭṭhavisatividhena sāsana-paṭṭhānaṃ dassentena yasmā ayaṃ paṭṭhānavibhāgo mūlapadehi saṃgahito na imassāpi tehi asaṃgahito padeso atthi, tasmā mūlapadaṃ vibhajitabbatāṃ ca dassetum tattha Katame aṭṭhārāsa mūlapadā ti pucchāya vasena mūlapadāni uddharitvā Lokikaṃ lokuttaraṃ ti ādinā navatikā thavo cā ti aṭṭhavisatividhaṃ sāsana-paṭṭhānaṃ uddittabbā.

p. 161. (fol. dhan, rev., third line)

Tattha sajja khīraṃ ti taṃ khaṇaṃ yeva dhenuyā thanehi nikkhantaṃ abhūṇhakhīraṃ. Muccati ti pariṇāmati. Idam vuttaṃ hoti<sup>2</sup>: — Yathā dhenuyā thanato nikkhantaṃ khīraṃ taṃ khaṇaṃ yeva na muccati na pariṇāmati na dadhibbhāvaṃ gacchati, takkādi-ambilasamāyogato pana parato kālantarena pakatim jāhāti dadhibbhāvaṃ pāpupāti, evam eva<sup>2</sup> pāpakammaṃ pi kiriyakkhaṇe yeva na vipaccati, yadi vipacceyya nānāgatināṃ sahāvaṭṭhānaṃ siyā, na koci pāpakammaṃ kātuṃ visaheyya.

p. 161. (fol. dhan, rev., first line)

<sup>2</sup> See Dh. A. p. 261, but do not overlook the diversity between the two sources.

<sup>2</sup> evam.



yāva pana kusalābhinibbattakkhandhā dharanti, tāva taṃ te rakkhanti tesam bhedaṃ apāyesu nibbattāpanavasena vipaccanti.

p. 172. (fol. 7u, obv., first line). Ye ca sikkhāsārā ti ye yathā samādinnaṃ silavatādisaṅkhātapaṃ sikkhapaṃ sārato gahetvā ʒhitā. Tenāha: Silapaṃ vatapaṃ jvitaṃ brahmacariyaṃ ti. Tattha yaṃ na karomi ti oramati, taṃ silapaṃ, yaṃ vesabhojanakiccacaraṇādi, taṃ vatapaṃ, jvitaṃ ti ājivo, brahmacariyaṃ ti methunā virati, upaʒḥānasārā ti etesaṃ silādinapaṃ anuʒḥānasārā. Etehi evaṃ saṃsārasuddhiṃ ti tāni sārato gahetvā ʒhitā ti attho.

p. 174. (fol. 7u, obv., last line but one). Oliyanti eke ti sassato attā ca loko cā ti oliyanataṃ hābhiniavesavasena avaliyanti ekacce. Atidhāvanti eke ti ekacce ucchijjati vinassati attā ca loko<sup>1</sup> cā ti avatidhāvanābhiniavesavasena atikkamanti.

p. 186. (fol. 7au, obv., third line). Maggo c'anekāyatanapaṃ (sic!) pavutto ti atʒḥatipaṃ sārappaṃavasena anekehi kāraṇehi maggo kathito, evaṃ sante kissa bhita hutvā ayaṃ janatā dvasaʒḥiditʒhiyo aggahesi ti vadati.

p. 188. (fol. 7ap, rev., fourth line from bottom). Dhammo ca kusalapakkhato ti tassa Satthuno dhammo ca kusalo anavajjo anavajjattā eva paʒipakkhehi rāgādihi kilesehi sabbatitʒhiyavādehi aparikkhato.

p. 188. (fol. 7āb, obv., first line). Nirūpadāho ti rāgapariʒāhādihi anupadāho.

p. 189. (fol. 7āb, obv., fifth line). Maggassa hi: —

Maggo pantho patho paʒjo añjasaṃ vaʒumaṃyaṃ nāvā uttarasetu ca kullo ca bhisisaṅgamo ti.

p. 189. (fol. 7āb, rev., third line from bottom). Evaṃ duvidhaṃ pi sāsana-paʒḥānaṃ nānāsutta-padāni udāharantena vibhajitvā idāni saṃkilesabhāgiyādihi saṃsandetvā dassetupaṃ puna Lokiyaṃ suttaṃ ti ādi āradḍhaṃ.

<sup>1</sup> lokā.

Evam lokiyatikassa samkilesabhāgiyādihi catūhi padehi p. 189. (fol. 1a, obv., second line).  
 samsandanam dassetvā iminā nayena sesatikānam sesapa-  
 dānañ ca samsandanam suviññeyyan ti tam anuddharitvā  
 samkilesabhāgiyādīnam sammatikkamanam dassetum Vā-  
 sanābhāgiyam suttan ti ādi vuttam.

Idāni tikapadeh' eva samsandevā dassetum Lokuttaran p. 189. (fol. 1a, obv., last line).  
 ti ādi vuttam.

Yo sotāpanno hutvā ekam eva attabhāvam janetvā ara- p. 189. (fol. 1a, rev., first line).  
 hattam pāpupāti, ayam ekabijī nāma . . . so ekam yeva  
 mānusakam bhavam nibbattitvā dukkhass' antam karoti,  
 ayam vuccati puggalo ekabijī ti. Yo pana dve vā tīni  
 vā kulāni sandhāvitvā samsaritvā dukkhass' antam karoti,  
 ayam kolaṃkolo nāma . . . Yo pana satta bhava sam-  
 saritvā dukkhass' antam karoti, ayam sattakkhattupa-  
 ramo nāma . . . Yo saddham dhuram katvā sotāpatti-  
 maggam nibbatteti, so maggakkhaṇe saddhānusari nāma  
 hoti . . . Yo pana pañnam dhuram katvā sotāpattimaggam  
 nibbatteti, so maggakkhaṇe dhammānusari nāma.

Yo Avihādisu tattha tattha āyuvemajjham apatvā pari- p. 190. (fol. 1a, rev., third line).  
 nibbāyati, ayam antarāparinibbāyi, yo pana āyue-  
 majjham atikkamitvā arahattam pāpupāti, ayam upahacca-  
 parinibbāyi, tathā Avihādisu upapanno asaṅkhārena  
 appayogena arahattam adhigacchati, ayam asaṅkhāra-  
 parinibbāyi, yo pana sasaṅkhārena sampayogena ara-  
 hattam adhigacchati, ayam sasaṅkhāraparinibbāyi,  
 uddham uparūpari Brahmaloce upapatti soto etassā ti  
 uddhamsoto, paṭisandhivasena akaniṭṭhe gacchati ti  
 akaniṭṭhagāmi . . .

. . . ubho hi bhāgehi rūpakāya-nāmakāyasaṅkhātato p. 190. (fol. 1a, rev., third line).  
 ubhato bhāgato vimuttattā ubhatobhāgavimutto nāma.  
 Samasisinā ti ettha tividho samasīsi: iriyāpathasamasīsi,  
 rogasamasīsi, jīvitasamasīsi ti. Tatra yo thānādisu iriyā-  
 pathesu yen' eva iriyāpathena samannāgato hutvā vipassa-  
 nam ārabhi, ten' eva iriyāpathena arahattam patvā

parinibbāyati, ayaṃ iriyāpathasamasīsi nāma. Yo pana ekaṃ rogaṃ patvā antoroge eva vipassanaṃ paṭṭhapetvā arahattaṃ patvā ten' eva rogena parinibbāyati, ayaṃ roga-samasīsi nāma. Palibodhasīsaṃ taṇhā, bandhanasīsaṃ māno, parāmāsasīsaṃ dīṭṭhi, vikkhepasīsaṃ uddhaccaṃ, kilesasīsaṃ avijjā, adhimokkhasīsaṃ saddhā, paggahasīsaṃ viriyam, upaṭṭhānasīsaṃ sati, avikkhepasīsaṃ samādhī, dassanasīsaṃ paññā, pavattasīsaṃ jīvitindriyaṃ, gocarasīsaṃ vimokkho, saṅkhārasīsaṃ nirodho ti terasasu sīsesu kilesasīsaṃ avijjāṃ arahattamaggo pariyādiyati, pavattasīsaṃ jīvitindriyaṃ cuticittaṃ pariyādiyati. Tattha avijjā-pariyādāyakam cittaṃ jīvitindriyaṃ pariyādātum na sakkoti, jīvitindriyapariyādāyakam avijjāṃ pariyādātum na sakkoti. Aññaṃ avijjāpariyādāyakam cittaṃ, aññaṃ jīvitindriyapariyādāyakam. Yassa c'etaṃ sīsadvayaṃ samaṃ pariyādānaṃ gacchati, so jīvitasamasīsi nāma. Kathaṃ pan' idaṃ samaṃ hoti ti? Vārasamatāya. Yasmiṃ hi vāre magga-vuṭṭhānaṃ hoti, sotāpattimagge pañca paccavekkhaṇāni, sakadāgāmiimagge pañca, anāgāmiimagge pañca, arahattamagge cattāri ti ekūnavīsatiṃ paccavekkhaṇānāṃ patiṭṭhāya bhavaṅgaṃ otaritvā parinibbāyato imāya vārasamatāya idaṃ ubhayasīsapariyādānaṃ pi samaṃ hoti nāma. Tenāyaṃ puggalo jīvitasamasīsi ti vuccati.

p.191. (fol. 11.  
rev., third  
line from  
bottom).

Samudayo-kilesā ti ettha samudayo ti etena samudaya-pakkhiyā vuttā, kilesā ti ca kilesavanto saṃkiliṭṭhā ti attho.

p.192. (fol. 12.  
obv., second  
line).

Ettha ca yathā saṃkilesabhāgiyādīnaṃ aññaṃaññaṃ samsaggato anekavidho paṭṭhānabhedo icchito, evaṃ lokiya-sattādhiṭṭhānādi samsaggato pi anekavidho paṭṭhānabhedo sambhavati. Pāliyaṃ pana ubhayatthā pi ekadesadassana-vasena āgatattā nayadassanaṃ ti veditabbam. Sakkā hi iminā nayena viññanā te niddhāretuṃ ti. Yathā ca saṃkilesabhāgiyādīnaṃ lokiyādīnaṃ ca visuṃ visuṃ saggabhedavasena ayaṃ paṭṭhānabhedo anekavidho labbhati, evaṃ ubhayesaṃ pi samsaggavasena ayaṃ nayo yathārahaṃ



labbhate 'va, labbhati hi lokikam suttam kiñci samkilesa-  
bhāgiyam kiñci vāsanābhāgiyam. Tathā lokuttaram suttam  
kiñci nibbedhabhāgiyam kiñci asekhabhāgiyam ti. Sesesu pi  
es' eva nayo. Evaṃ soḷasavidhe paṭṭhāne atthavisatividham  
paṭṭhānam pakkhipitvā atthavisatividhe ca paṭṭhāne soḷa-  
savidham pakkhipitvā yathāraham dukatikadibhedena sam-  
bhavato paṭṭhānavibhāgo veditabbo. So ca kho tisu  
piṭakesu labbhamānassa suttapadassa vasena. Yasmā pana  
tāni tāni suttapadāni udāharanavasena niddhāretvā imasmim  
atthe vitthāriyamāne atipapañco hoti. Atibhārikā ca Netti-  
samvappanā, sakkā ca iminā nayena viññunā ayam attho  
viññātum, tasmā na tam vitthārayimhā. Ten' eva hi  
pāliyam aññamaññasamsaggavasena paṭṭhānavibhāgo eka-  
desen' eva dassito, na nippadesato ti. Ettāvata ca.

Hārena ye ca paṭṭhāne suvidūnam vinicchayam  
vibhajanto navaṅgassa sāsanaṃ atthavaṇṇanam (1)

Nettipakaraṇam dhiro gambhīram nipuṇaṃ ca yaṃ  
adesayi mahāthero Mahākaccāyano vasi (2)

Saddhammāvatarapaṭṭhāne paṭṭane<sup>1</sup> Nāgasavhaye<sup>1</sup>  
Dhammāsokamahārāja-vihāre vasatā mayā. (3)

Ciraṭṭhitattham yātassa āradhā atthavaṇṇanā  
udāharanāsuttānam lakkhaṇānaṃ ca sabbaso (4)

Attham pakāsayanti sā anākulavinicchayā  
samattā sattavisāya pāliyā bhāṇavārato. (5)

Iti tam saṅkharontena yaṃ tam adhigatam mayā  
puñnam tassānubhāvena lokanāthassa sāsanaṃ (6)

Ogāhetvā visuddhaya silādipaṭipattiya  
sabbe pi dehino hontu vimuttirasabhāgino. (7)

Ciraṃ tiṭṭhatu lokasmim sammāsambuddhasāsanaṃ  
tasmim sagāravaṃ niccam hontu sabbe pi paṇino. (8)

Sammā vassatu kālena devo pi jagatippati  
saddhammanirato lokam dhammen' eva pasāsatu ti. (9)

Badaratitthavihāre vāsinā ācariya-Dhammapālena katā  
Nettipakaraṇassa atthasamvappanā samattā ti.

<sup>1</sup> See S. Beal, *Buddhist Records*, II, p. 233, n. 131.

## APPENDIX I.

Dhammapāla's Excursion on the Hārasampāta-section.

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā  
manasā ce pasānnena bhāsati vā karoti vā  
tato naṃ sukham anveti chayā va anupāyini ti*

(Dhp. v. 2).

1. Tattha katamo desanā-hārasampāto?

Manopubbaṅgamā dhammā ti mano ti khandhavavattthānena viññāṇakkhandhaṃ deseti, āyatanavavattthānena manāyatanam, dhātuvavattthanena viññāṇadhātum, indriyavavattthānena manindriyam.

Katame dhammā pubbaṅgamā?

Cha dhammā pubbaṅgamā: kusalanam kusalamūlani, akusalanam akusalamūlani.

*Sādhipatikānam adhipati, sabbacittuppadānam indriyāni.*

Api ca imasmim sutte mano adhippeto. Yathā balagassa rājā pubbaṅgamo, evam eva<sup>1</sup> dhammānam mano pubbaṅgamo.

Tattha tividhena mano pubbaṅgamo: nekkhamachandena, abyāpādachandena, avihimsāchandena.

Tattha alobhassa nekkhamachandena mano pubbaṅgamam, adosassa abyāpādachandena mano pubbaṅgamam, amohassa avihimsāchandena mano pubbaṅgamam.

Manoseṭṭhā ti maṇo tesam dhammānam seṭṭham viṣiṭṭham uttamam pavaram mūlam pamukham pāmokkham. Tena vuccati: manoseṭṭhā ti. Manomayā ti manena katā manena nimmitā manena nibbattā, mano tesam paccayo. Tena vuccati: manomayā ti.

<sup>1</sup> evam.

Te pana dhammā chandasamudānitā anāvilasaṅkappasa-muṭṭhānā phassasamodhānā vedanakkhandho saññākkhandho saṅkhārakkhandho.

Manasā ce pasannenā ti yā saddhā saddahanā okappanā abhippasādo iti. Iminā pasādena upeto samupeto upagato samupagato sampanno samannāgato. Tena vuccati: pasannenā ti.

Idaṃ manokammaṃ bhāsati vā ti vacīkammaṃ karoti vā ti kāyakkammaṃ, iti dasa kusalakammamāpathā dassitā. Tato ti dasavidhassa kusalakammassa katattā upacitattā. Nan ti yo so katapuñño katakusalo katabhiruttāno, taṃ puggalaṃ. Sukhaṃ ti duvidhaṃ sukhaṃ: kāyikaṃ cetasikaṃ ca. Anveti ti anugacchati.

*Idh' assu puriso appahīnānuso yā saṃyojanīyesu dhammesu assādaṃ anupassati. So saṃyojanīyesu dhammesu assādaṃ anupassanto yathāditṭhaṃ yathāsutaṃ sampattibhavaṃ pattheti. Icc assa avijjā ca bhavataṇhā ca anubaddhā honti. So yathāditṭhaṃ yathāsutaṃ sampattibhavaṃ patthento pasādaniyavattthusmiṃ cittaṃ pasādeti saddahati okappeti. So pasannacitto tividhaṃ puññakriyāvattthuṃ anutṭṭhati: dānamayaṃ, sīlamayaṃ, kāyena vācīya bhāvanāmayaṃ manasā. So tassa vipākaṃ paccanubhoti ditṭhe 'va dhamme upapajje vā apare vā pariyāye. Iti kho paṇ' assa avijjā-paccayā saṅkhārā, saṅkhārōpaccayā viññānaṃ, viññāṇa-paccayā nāmarūpaṃ, nāmarūpōpaccayā salāyatanaṃ, salāyatana-paccayā sukhavedāniyo phasso, phassapaccayā vedanā ti.*

Evam santaṃ taṃ sukhaṃ anveti.

*Tass' evaṃ vedanāya aparāparaṃ parivattamānāya uppajjati taṇhā, taṇhāpaccayā upādānaṃ | pa | samudayo hoti ti.*

Tattha yaṃ mano ye ca manopubbaṅgamā dhammā yaṃ ca sukhaṃ, ime vuccanti pañcakkhandhā. Te dukkhasaccam. Tesam purimakāraṇabhūtā avijjā bhavataṇhā ca samudayasaccam.

Tesam pariññāya pahānāya Bhagavā dhammaṃ deseti, dukkhassa pariññāya samudayassa pahānāya.

Yena pariñānāti, yena pajahati, ayaṃ maggo, yattha ca maggo pavattati, ayaṃ nirodho. Imāni cattāri saccāni.

Evam āyatanadhātu-indriyamukhenāpi niddhāretabbāni.



Tattha samudayena assādo, dukkhena ādinavo, magga-nirodheli nissaraṇaṃ.

Sukhassa anvayo phalaṃ, manasā pasannena kāyavaci-samihā upāyo, manopubbaṅgamattā dhammānaṃ attano sukhakāmena pasannena manasā vacikammaṃ kāyakammaṃ ca pavattetabban ti ayaṃ Bhagavato āpatti.

Ayaṃ desanā-hārasampāto.

2. Tattha katamo vicayo-hārasampāto?

Mananato ārammaṇavijānanato mano.

Mananalakkhaṇe sampayuttesu ādipaccakaraṇato pubbaṅ-gamo.

Īhābhāvato nissatta-nijjivatṭhena dhammā.

Gāmesu gāmaṃ viya padhānatṭhena mano seṭṭho.

Etesan ti manoseṭṭhā saha-jātā-dipaccayabhūtena manasā nibbattā ti manomayā.

Akālussiyato ārammaṇassa okappanato ca pasannena, vacivinnattivipphārato tathā sādiyanato ca bhāsati, copana-kāyavipphārato tathā sādiyanato ca karoti.

Tathā pasutattā anaññattā ca tato ti vuttaṃ.

Sukhanato sātabhāvato itṭhabhāvato ca sukhan ti vuttaṃ.

Katūpacitattā avipakkavipakattā ca anveti ti vuttaṃ.

Kāraṇyattavuttito asaṃkantito ca chāyā va anupāyini ti vuttaṃ.

Ayaṃ anupadavicayaṇato vicayo-hārasampāto.

3. Tattha katamo yutti-hārasampāto?

Manassa dhammānaṃ ādhipaccayo gato pubbaṅgamatā yujjati. Tato eva tesam manassa anuvattanato dhammānaṃ manoseṭṭhatā yujjati. Saha-jātā-dipaccayavasena manasā nibbattattā dhammānaṃ manomayatā yujjati. Manasā pasannena samutṭhānānaṃ kāyavacikammānaṃ kusalabhāvo yujjati. Yena kusalakammaṃ upacitaṃ, taṃ chāyā viya sukhaṃ anveti ti yujjati.

Ayaṃ yutti-hārasampāto.

4. Tattha katamo padaṭṭhāno-hārasampāto?

Mano manopavicārānaṃ padaṭṭhānaṃ, manopubbaṅgamā dhammā sabbassa kusalapakkhassa padaṭṭhānaṃ, bhāsati ti sammāvācā, karoti ti sammākammanto, te sammā-ājivassa padaṭṭhānaṃ, sammā-ājivo sammāvāyāmassa padaṭṭhānaṃ,

so sammāsatiyā padaṭṭhānaṃ, manasā pasannenā ti ettha pasādo saddhindriyaṃ, taṃ sīlassa padaṭṭhānaṃ, sīlaṃ samādhissa padaṭṭhānaṃ, samādhi paññāyā ti yāva vimutti-nānapadassanā yojetabbam.

Ayaṃ padaṭṭhāno-hārasampāto.

5. Tattha katamo lakkhaṇo-hārasampāto?

Manopubbaṅgamā dhammā ti manopubbaṅgamatā, vacanena dhammānaṃ chandapubbaṅgamatā pi viriyapubbaṅgamatā pi vimamsāpubbaṅgamatā pi vuttā hoti.

Adhipateyyalakkhaṇe chandādināṃ manasā ekalakkaḥapattā. Tathā nesam saddhā pubbaṅgamatā pi vuttā hoti.

Indriyalakkhaṇena saddhādināṃ manasā ekalakkaḥapattā.

Manasā ce pasannenā ti yathā manassa pasādasamannā-gamo taṃ samuṭṭhānānaṃ kāyavacikammānaṃ anavajjabhāvalakkhaṇaṃ, evaṃ cittaassa sati-ādisamannā-gamo pi nesam anavajjabhāvalakkhaṇaṃ yonisomanasikārasamuṭṭhā-nabhāvena ekalakkaḥapattā.

Sukham anveti ti sukhānugamanavacanena sukhassa pac-cayabhūtānaṃ manāpiyarūpādināṃ anugamo vutto hoti. Tesam pi kamma-paccayatāya ekalakkaḥapattā ti.

Ayaṃ lakkhaṇo-hārasampāto.

6. Tattha katamo catubyūho-hārasampāto?

Manopubbaṅgamā ti ādisu.

Mano ti ādināṃ padānaṃ nibbacaṇaṃ niruttaṃ.

Taṃ padaṭṭhaniddesavasena veditabbam, padaṭṭho ca vuttanayena suviññeyyo 'va.

Ye sukhena atthikā, tehi pasannena manasā kāyavaci-manokammāni pavattetabbāni ti ayaṃ ettha Bhagavato adhippāyo.

Puññakriyāya aṇṇesaṃ pi pubbaṅgamā hutvā tattha tesam sammā-upanetāro, imassā desanāya nidānaṃ. Chādvarādhīpatirāja-cittānuparivattino dhammā. Cittaassa eka-dhammassa sabbe 'va vasam anvagū ti evam-ādisamāna-yanena imassā desanāya samsandānā desanānusandhi. Padānusandhaya pana suviññeyyā 'vā ti.

Ayaṃ catubyūho-hārasampāto.

7. Tattha katamo āvatto-hārasampāto?

Manopubbaṅgamā dhammā ti.

Tattha yāni tiṇi kusalamūlāni, tāni aṭṭhannaṃ sammattānaṃ hetu. Ye sammattā, ayaṃ aṭṭhaṅgiko maggo, yaṃ mano sahanāmarūpaṃ, idaṃ dukkhaṃ, asaṃucchinnā puri-manippannā avijjā bhavataṇhā, ayaṃ samudayo, yattha tesam pahānaṃ, ayaṃ nirodho ti imāni cattāri saccāni.

Ayaṃ āvatto-hārasampāto.

8. Tattha katamo vibhatti-hārasampāto?

Manopubbaṅgamā dhammā, — manasā ce pasannena, — tato naṃ sukhaṃ anveti ti.

Na yidaṃ yathārutavasena gaheṭṭabbhaṃ.

Yo hi samaṇe vā brāhmaṇe vā pāpātipātīmhi micchādittṭhike micchāpaṭipanne sakaṃ cittaṃ pasādeti, pasannena ca cittena abhūtaguṇābhitthavanavasena bhāsati vā nipaccākāraṃ vāssa yaṃ karoti, na tato naṃ sukhaṃ anveti, dukkhaṃ eva pana na taṃ tato cakkhaṃ va vāhato padaṃ anveti. Iti hi idam vibhajjabyākaraṇiyaṃ. Yaṃ manasā ce pasannena bhāsati vā karoti vā, taṃ ce vacikammaṃ kāyakammaṃ ca sukhavedaniyaṃ ti. Taṃ kissa hetu? Sammaggatehi sukhavedaniyaṃ, micchāgatehi dukkhavedaniyaṃ ti.

Kathaṃ panāyaṃ pasādo daṭṭhabbo?

Nāyaṃ pasādo, pasādapatirūpako pana micchādhimokkho ti vadāma.

Ayaṃ vibhatti-hārasampāto.

9. Tattha katamo parivatto-hārasampāto?

Manopubbaṅgamā ti ādi.

Yaṃ manasā paduṭṭhena bhāsati vā karoti, dukkhama-nasānugāmi. Idaṃ hi suttaṃ etassa ujupaṭipakkho.

Ayaṃ parivatto-hārasampāto.

10. Tattha katamo vevacano-hārasampāto?

Manopubbaṅgamā ti.

Mano cittaṃ manāyatanam manindriyam manoviññāpam manoviññāpadhātū ti pariyāyavacanam.

Pubbaṅgamā pure cārino ti pariyāyavacanam.

Dhammā attabhāvā<sup>2</sup> ti pariyāyavacanam.

Setṭhaṃ paṭṭhānam pavaraṇa ti pariyāyavacanam.

<sup>1</sup> it<sup>o</sup>

<sup>2</sup> attābhāvā.



Manomayā manonibbattā manosambhūtā ti pariyāyavacanam.

Pasannena saddahantena okappentenā ti pariyāyavacanam.

Sukham sātam vedayitan ti pariyāyavacanam.

Anveti anugacchati anubandhati ti pariyāyavacanam.

Ayam vevacano-hārasampāto.

11. Tattha katamo paññatti-hārasampāto?

Manopubbaṅgamā ti.

Ayam manaso kiccapaññatti.

Dhammā ti sabhāvapaññatti, kusalakammaopathapaññatti.

Manosetthā ti padhānapaññatti.

Manomayā ti saha-jātapaññatti.

Pasannenā ti saddhindriyena samannāgatapaññatti, asaddhiyassa paṭikkhepapaññatti.

Bhāsati vā karoti vā ti sammāvācā-sammākammantānam nikkhepapaññatti.

Tato nam sukham anveti ti kammassa phalānubandhapaññatti, katassa avināsapaññatti ti.

Ayam paññatti-hārasampāto.

12. Tattha katamo otaraṇo-hārasampāto?

Mano ti viññāpakkhandho, dhammā ti vedanā-saññāsāṅkhārakkhandhā, bhāsati vā karoti vā ti kāyavacivinnattiyo, tāsam nissayo cattāro mahābhūtā ti rūpakkhandho ti.

Ayam khandhehi otaraṇā.

Mano ti abhisāṅkhāravinnāṇan ti manogahaṇena avijjāpaccayā saṅkhārā gahitā ti saṅkhārapaccayā viññāṇam, samudayo hoti ti.

Ayam paṭiccasamuppādena otaraṇā ti.

Ayam otaraṇo-hārasampāto.

13. Tattha katamo sodhano-hārasampāto?

Mano ti ārambho<sup>1</sup> neva padasuddhi na ārambhasuddhi<sup>2</sup>.

Manopubbaṅgamā ti padasuddhi, na ārambhasuddhi<sup>2</sup>.

Tathā dhammā ti yāva sukhan ti padasuddhi, na ārambhasuddhi<sup>2</sup>.

<sup>1</sup> ārabho.

<sup>2</sup> ārabha°

Sukham anveti ti pana padasuddhi c'eva ārambhasuddhi:  
cā ti.

Ayam sodhano-hārasampāto.

14. Tattha katamo adhiṭṭhāno-hārasampāto?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā ti  
ekattam.

Manasā ce pasannenā ti vemattatā.

Tathā manasā ce pasannenā ti ekattam.

Bhāsati vā karoti vā ti vemattatā.

Tathā manasā ce pasannenā ti ekattatā.

So pasādo duvidho: ajjhantañ ca byāpādavikkhambhanato  
bahiddhā ca okappanato.

Tathā sampattibhavahetubbhūto pi vadḍhihetubbhūto vā  
ti ayam vemattatā.

Tayidaṃ suttaṃ dvīhi ākārehi adhiṭṭhātābbam: hetunā  
ca yo pasannamānaso, vipākena ca yo sukhavedaniyo ti.

Ayam adhiṭṭhāno-hārasampāto.

15. Tattha katamo parikkhāro-hārasampāto?

Manopubbaṅgamā ti.

Ettha mano ti kusalaviññāṇam. Tassa ñāṇasampayut-  
tassa alobho adoso amoho ti tayo sampayuttā hetū, ñāṇa-  
vippayuttassa alobho adoso ti dve sampayuttā hetū.  
Sabbesaṃ avisesena yonisomanasikāro hetu, cattāri sam-  
patticakkāni paccayo.

Tathā saddhammasavanam tassa ca dānādivasena pa-  
vattamānassa deyyadhammādayo dhammā ti c'ettha veda-  
nādinam iṭṭhārammapādayo.

Tathā phasso viññāṇassa vedanādayo pasādassa saddhey-  
yavattukusalābhisamkhāro vipākasukhassa paccayo ti.

Ayam parikkhāro-hārasampāto.

16. Tattha katamo samāropano-hārasampāto?

Manopubbaṅgamā dhammā ti.

Mano ti puññacittam. Tam tividham: dānamayam,  
sīlamayam, bhāvanāmayan ti.

Tattha dānamayassa alobho padaṭṭhānam, sīlamayassa

adoso padaṭṭhānaṃ, bhāvanāmayassa amoho padaṭṭhānaṃ. Sabbesaṃ abhippasādo padaṭṭhānaṃ.

*Saddhājāto upasaṅkamati upasaṅkamanto payirupāsati ti* suttaṃ vitthāretabbam.

Kusalacittaṃ sukhassa itṭhavipākassa padaṭṭhānaṃ, yonisomanasikāro kusalassa cittaṃ padaṭṭhānaṃ, yoniso hi manasikaronto kusalacittaṃ adhiṭṭhāti kusalacittaṃ bhāveti. So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, uppannānaṃ kusalānaṃ dhammānaṃ | pa | padahati. Tass' evaṃ catūsu sammappadhānesu bhāviyamānesu cattāro satipaṭṭhānā yāva ariyo atthābhogiko maggo bhāvanāpāripūriṃ gacchatī ti.

Ayaṃ bhāvanāya samāropanā.

Sati ca bhāvanāya pahānaṃ ca siddham evā ti.

Ayaṃ samāropano-hārasampāto.

Tathā:

*Dadato puññaṃ pavaḍḍhati samyamato veraṃ na ciyati*  
*kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā sa nibbuto ti*  
(M. P. S. p. 48; Ud. p. 85).

Tattha dadato puññaṃ pavaḍḍhati ti dānamayaṃ puñña-kriyavatthu vuttaṃ. Samyamato veraṃ na ciyati ti silamayapuñña-kriyavatthu vuttaṃ. Kusalo ca jahāti pāpakaṃ ti lobhassa ca dosassa ca mohassa ca pahānāya. Tena bhāvanāmayāṃ puñña-kriyavatthu vuttaṃ. Rāgadosamohakkhayā sa nibbuto ti anupāda-parinibbānaṃ āha.

Dadato puññaṃ pavaḍḍhati ti alobho kusalamūlaṃ. Samyamato veraṃ na ciyati ti adoso kusalamūlaṃ. Kusalo ca jahāti pāpakaṃ ti amoho kusalamūlaṃ. Rāgadosamohakkhayā sa nibbuto ti tesāṃ nissaraṇaṃ vuttaṃ.

Dadato puññaṃ pavaḍḍhati ti silakkhandhassa padaṭṭhānaṃ. Samyamato veraṃ na ciyati ti samādhikkhandhassa padaṭṭhānaṃ. Kusalo ca jahāti pāpakaṃ ti paññakkhandhassa vimuttikkhandhassa padaṭṭhānaṃ.

Dānena oḷārikānaṃ kilesānaṃ pahānaṃ, silena majjhimanānaṃ, paññāya sukhumānaṃ.

Rāgadosamohakkhayā sa nibbuto ti katāvibhūmiṃ dasseti.



Dadato puññam | pa | jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti aggaphalam vuttam.

Tathā dadato puññam | pa | na ciyati ti lokiyakusalamūlam vuttam. Kusalo ca jahāti pāpakan ti lokuttarakusalamūlam vuttam. Rāgadosamohakkhayā sa nibbuto ti lokuttarassa kusalamūlassa phalam vuttam.

Dadato | pa | na ciyati ti puthujjanabhūmi dassitā. Kusalo ca jahāti pāpakan ti sekhabhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti asekkhabhūmi dassitā.

Dadato | pa | na ciyati ti saggagāminipatipadā vuttā. Kusalo ca jahāti pāpakan ti sekhavimutti. Rāgadosamohakkhayā sa nibbuto asekhavimutti vuttā.

Dadato | pa | na ciyati ti dānakatham, silakatham, saggakatham, lokiyānam dhammānam desanam āha. Kusalo ca jahāti pāpakan ti loke ādinvānupassanāya saddhīm sāmukkamsikam dhammadesanam āha. Rāgadosamohakkhayā sa nibbuto ti tassā desanāya phalam āha.

Dadato puññam pavaḍḍhati ti dhammadānam āmisadānaṃ ca vadati. Saṃyamato veram na ciyati ti pāpātīpātā veramaṇiyā sattānam abhayadānam vadati. Evaṃ sabbāni pi sikkhāpadāni vitthāretabbāni. Tena ca silasaṃyamena sile patitthito cittaṃ saṃyameti, tassa samatho pāripūrim gacchati. Eso samathe tthito vipassanākosallayogato kusalo ca jahāti pāpakam, rāgam jahāti dosam jahāti moham jahāti ariyamaggena sabbe pi pāpake akusale dhamme jahāti. Evaṃ paṭipanno ca rāgadosamohakkhayā sa nibbuto ti rāgādīnam parikkhayā dve pi vimuttiyo adhigacchati ti.

Ayam suttaniddeso.

1. Tattha katamo desanā-hārasampāto?

Imasmim sutte kim desitam?

Dve sugatiyo: devā ca manussā ca, dibbā ca pañca kāmagaṇā mānusakā ca pañca kāmagaṇā, dibbā ca pañcupādānakkhandhā mānusakā ca pañcupādānakkhandhā.

Idam vuccati dukkham ariyasaccam.

Tattha kāraṇabhāvena purima-purimanippannā tanhā samudayo ariyasaccan ti assādo ca ādinavo, sabbassa purimehi dvihi padehi niddeso.

Dadato | pa | na ciyati ti kusalo ca jahāti pāpakan ti maggo vutto. Rāgadosamohakkhayā sa nibbuto ti dve nibbānadhātuyo: sa-upādisesā ca anupādisesā ca. Idam nissaranam, phalādiṇi pana yathāraham veditabbāni.

Ayam desanā-hārasampāto.

2. Vicayo ti.

Dadato puññam pavaḍḍhati<sup>1</sup> ti iminā paṭhamena padena tividham pi dānamayam sīlamayam bhāvanāmayam puñña-kriyavatthu vuttam. Dasavidhassa pi deyyadhammassa pariccāgo vutto. Tathā chabbidhassa pi rūpādi-ārammaṇassa.

Samyamato veram na ciyati ti dutiyena padena averā asapattā abyāpādā ca paṭipadā vuttā.

Kusalo ca jahāti pāpakan ti tatiyena padena nānuppadō aññāṇanirodho sabbo pi ariyo atthaṅgiko maggo sabbe pi bodhipakkhiyā dhammā vuttā.

Rāgadosamohakkhayā sa nibbuto ti rāgakkhayena rāga-virāgā cetovimutti, mohakkhayena avijjāvirāgā paññāvimutti vuttā ti.

Ayam vicaya-hārasampāto.

3. Yutti ti.

Dāne ṭhito ubhayam paripūreti macchariyappahānaṇ ca puññābhisandaṇ ca ti atthe sā yutti.

Silasamyame ṭhito ubhayam paripūreti upacārasamādhim appanāsamādhim ca ti atthe sā yutti.

Pāpake dhamme pajahanto dukkham parijānāti nirodham sacchikaroti maggam bhāveti ti atthe sā yutti.

Rāgadosamohesu sabbaso parikkhiṇesu anupādisesāya nibbānadhātuyā parinibbāyati ti atthe sā yutti ti.

Ayam yutti-hārasampāto.

4. Padaṭṭhānan ti.

Dadato puññam pavaḍḍhati ti cāgādhitṭhānassa padaṭṭhānam, samyamato veram na ciyati ti saccādhitṭhānassa padaṭṭhānam, kusalo ca jahāti ti pāpakan ti paññādhitṭhānassa padaṭṭhānam, rāgadosamohakkhayā sa nibbuto ti upasamādhitṭhānassa padaṭṭhānan ti.

Ayam padaṭṭhāno-hārasampāto.

<sup>1</sup> vaḍḍhati.

## 5. Lakkhaṇo ti.

Dadato ti etena peyyavajjam atthacariyam samānattatā ca dassitā ti veditabbā. Saṅgahavatthubhāvena ekalakkaṇattā. Samyamato ti etena khanti-mettā-avihiṃsā-anudda-  
yādayo dassitā ti veditabbā. Verānuppādanalakkaṇena ekalakkaṇattā. Veram na ciyati ti etena hiri-ottappa-  
apicchatā-santutṭhi-ādayo dassitā. Verāvaḍḍhanena eka-  
lakkaṇattā. Tathā ahirikānottappādayo anajjhetabbabhā-  
vena ekalakkaṇattā. Kusalo ti etena kosalladīpanena  
sammāsaṅkappādayo dassitā. Maggaṅgādibhāvena eka-  
lakkaṇattā. Jahāti pāpakan ti etena pariṇābhisamayā-  
dayo pi dassitā. Abhisamayalakkaṇena ekalakkaṇattā.  
Rāgadosamohakkhayā ti etena avasiṭṭhakilesādinam pi  
khayā dassitā. Khetabbabhāvena ekalakkaṇattā ti.

Ayam lakkhaṇo.

## 6. Catubyūho ti.

Dadato ti gāthāyaṃ Bhagavato ko adhippāyo?

Ye mahābhogataṃ patthayissanti, te dānaṃ dassanti  
dālidhiyaṃ pahānāya. Ye averataṃ icchanti, te pañca  
verāni pajahissanti. Ye kusaladhammehi chandikāmā, te  
atthaṅgikaṃ maggaṃ bhāvēssanti. Ye nibbāyitukāmā, te  
rāgadosamohaṃ jahissanti ti.

Ayam ettha Bhagavato adhippāyo.

Evam nibbacananidānasandhaya vattabbā ti.

Ayam catubyūho.

## 7. Āvatto ti.

Yā ca adadato macchariyaṃ yā ca asamyamato veram  
yā ca akusalassa pāpassa appahānaṃ, ayam paṭipakkha-  
niddesena samudayo. Tassa alobhena ca adosena ca amo-  
hena ca dānādihi pahānaṃ, imāni tīpi kusalamūlāni. Tesam  
paccayo attha sammattāni, ayam maggo. Yo rāgadosa-  
mohānaṃ khayō, ayam nirodho ti.

Ayam āvatto.

## 8. Vibhatti ti.

Dadato puññaṃ pavaḍḍhati ti.

Ekamsena yo bhayaḥetu deti, rāgaḥetu deti, āmisakiṇ-  
cikkhaḥetu deti, na tassa puññaṃ vaḍḍhati. Yā ca



daṇḍadānaṃ satthadānaṃ paravibheṭhanattham<sup>1</sup>, apuññaṃ assa pavaḍḍhati. Yaṃ pana kusalena cittaṇa anukampanto vā apacāyamaṇo vā annaṃ deti pānaṃ vattham yānaṃ mālaṃ gandhaṃ vilepanaṃ seyyāvasathaṃ padipeyyaṃ deti sabbasattānaṃ vā abhayadānaṃ deti, mettacitto hi tajjhāsayo nissaraṇasaññi dhammaṃ deseti.

Samyamato veraṃ na ciyati ti.

Ekamsena bhayūparatassa ciyati. Kim kūraṇaṃ?

Yaṃ asaṃmattho. Bhayūparato ditṭhadhammikassa bhāyati 'mā maṃ rājāno gaheṭvā hattham vā chindeyyuṃ, jīvaṇtaṃ pi sūle uttāseyyuṃ' ti. Tena samyamena veraṃ na ciyati. Yo pana evaṃ samāno veraṃ na ciyati, yo pana evaṃ samādiyati, pāpātipātassa pāpako vipāko ditṭhe c'eva dhamme abhisamparāye ca, evaṃ sabbassa akusalassa, so tato ārammati. Iminā samyamena veraṃ na ciyati. Samyamo nāma sīlaṃ. Taṃ catubbidham: cetanāsīlaṃ, cetasikaṃ sīlaṃ, samvaro sīlaṃ, avitikkamo sīlaṃ ti.

Kusalo ca jahāti pāpakaṃ ti pāpapahāyakaṃ sattatimsa bodhipakkhiyā dhammā vattabbā ti.

Ayaṃ vibhatti.

9. Parivattano ti.

Dadato puññaṃ pavaḍḍhati, adadato pi puññaṃ pavaḍḍhati, na dānaṃ ayikaṃ.

Samyamato veraṃ na ciyati, asaṃyamato pi veraṃ na ciyati, dānena paṭisaṅkhānabalena bhāvanābalena.

Kusalo ca jahāti pāpakaṃ, akusalo pana na jahāti.

Rāgadosamohakkhayā sa nibbuto, tesam aparikkhayā n'atthi nibbuti ti.

Ayaṃ parivattano.

10. Vevacano ti.

Dadato puññaṃ pavaḍḍhati, pariccāgato kusalaṃ upa-ciyati, anumodato pi puññaṃ pavaḍḍhati, cittapasādato pi veyyāvaccakriyāya pi, samyamato pi sīlasamvarato soracca-to<sup>2</sup>, veraṃ na ciyati, pāpaṃ na vaḍḍhati, akusalaṃ na

<sup>1</sup> vibhedhanattham.

<sup>2</sup> sorajjato.

vaḍḍhati, kusalo paṇḍito nipuṇo medhāvī parikkhako, jahāti samucchindati samugghāṭeti.

Ayaṃ vevacano.

11. Paññatti ti.

Dadato puññaṃ pavaḍḍhati ti lobhassa paṭinissagga-paññatti, alobhassa nikkhepapaññatti. Samyamato veraṃ na cīyati ti dosassa vikkhambhanapaññatti, adosassa nikkhepapaññatti. Kusalo ca jahāti pāpakan ti mohassa samugghāṭapaññatti, amohassa bhāvanāpaññatti, rāgado-samohassa pahānapaññatti, alobhādosāmohassa bhāvanā-paññatti. Rāgadosamohakkhayā sa nibbuto ti kilesānaṃ paṭipassaddhipaññatti, nibbānassa sacchikiriyaṃ paññatti ti.

Ayaṃ paññatti.

12. Otarāṇo ti.

Dadato puññaṃ pavaḍḍhati ti dānaṃ nāma saddhādhi indriyehi hoti ti.

Ayaṃ indriyehi otarāṇa.

Samyamato veraṃ na cīyati ti samyamo nāma sīlakkhandho ti.

Ayaṃ khandhehi otarāṇa.

Kusalo ca jahāti pāpakan ti pāpahanāṃ nāma tīhi vimokkhehi hoti. Tesam upāyabhūṭāni tīni vimokkhamukhāni ti.

Ayaṃ vimokkhamukhehi otarāṇa.

Rāgadosamohakkhayā sa nibbuto ti vimuttikhandho.

So ca dhammadhātu dhammāyatānaṃ cā ti.

Ayaṃ dhātūhi ca āyatanehi ca otarāṇa ti.

Ayaṃ otarāṇo.

13. Sodhano ti.

Dadato ti ādikā padasuddhi, no ārambhasuddhi\*.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ padasuddhi ca ārambhasuddhi cā ti.

Ayaṃ sodhano.

14. Adhiṭṭhāno ti.

Dadato ti ayaṃ ekattatā. Cāgo pariccāgo dhammadānaṃ

\* ārabha<sup>a</sup> throughout.

āmisadānaṃ abhayadānaṃ aṭṭha dānāni vitthāretabbāni, ayaṃ vemattatā.

Samyamo ti ayaṃ ekattatā. Pātimokkhasamvaro sati-samvaro ti ayaṃ vemattatā.

Kusalo ca jahāti pāpakan ti ayaṃ ekattatā. Sakkāyaditṭhiṃ pajahati vicikicchāṃ pajahati ti ādikā, ayaṃ vemattatā.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ ekattatā. Sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti ayaṃ vemattatā ti.

Ayaṃ adhiṭṭhāno.

15. Parikkhāro ti.

Dānassa pāmojjaṃ paccayo, alobho hetu. Samyamassa hirottappādayo paccayo, yonisomanasikāro adoso ca hetu. Pāpapakānassa samādhi yathābhūtaññadassanaṃ ca paccayo, tisso anupassanā hetu. Nibbutiyā maggasammāditṭhi hetu, sammāsaṅkappādayo paccayo ti.

Ayaṃ parikkhāro.

16. Samāropano-hārasampāto ti.

Dadato puññaṃ pavaḍḍhati ti dānamayaṃ puñṇakriyavattu, taṃ sīlassa padatṭhānaṃ. Samyamato veraṃ na ciyati ti sīlamayaṃ puñṇakriyavattu, taṃ samādhissa padatṭhānaṃ. Sīlena hi jhānena pi rāgādikilesa na ciyati. Ye pi 'ssa tappaccayā uppajjeyyū, āsavavighātapariḷāhā, te pi 'ssa na honti.

Kusalo ca jahāti pāpakan ti pāhānapariññātaṃ bhāvanāmayāṃ puñṇakriyavattu.

Rāgadosamohakkhayā sa nibbuto ti rāgassa pi khayā dosassāpi khayā mohassāpi khayā.

Tattha rāgo ti yo rāgo sārāgo cetaso sārājjanā, lobho lubbhanā lubbhittattaṃ abhijjhā, lobho akusalamūlaṃ. Doso ti dōso dussanā dussittattaṃ byāpādo cetaso byāpajjanā, doso akusalamūlaṃ. Moho ti yaṃ aññānaṃ adassanaṃ anabhisamayo asambodho appativedho dummejhaṃ bālyaṃ asampajāññaṃ, moho akusalamūlaṃ.

Iti imesaṃ rāgādīnaṃ khayō nirodho paṭinissaggo nibbuti nibbāyanā parinibbānaṃ sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti.

Ayaṃ samāropano-hārasampāto.



## APPENDIX II.

### Index of technical Terms and rare Words<sup>1</sup>.

[The numbers refer to the pages.]

|   |   |
|---|---|
| Akanitthagāmi*, 190 cp. A. IV, p. 380   | without failing), 56 cp. Jāt. II, p. 91, 11                           |
| Akammaniyatā, 86, 108 cp. Dh. S. 1156. 1236   | Akkhama (a + khama), 77   |
| Akallatā, 86 cp. Dh. S. 1156. 1236  | Akhaṇḍakāritā, 45   |
| Akāca (spotless) <sup>2</sup> , 55 cp. Mhv. I, p. 164, 7 (508); akācin, V. V. LX, 1 | Agati*, 31, 43, 44, 83, 84, 117                                       |
| Akissava <sup>3</sup> , 132   | Agatigamana* (4), 31, 54, 114, 115, 117, 118, 119, 124, 162           |
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| Akusalakammamapatha* (10), 43, 96, 160  | Aggi (3), 126   |
| Akusalapariccāga, 50  | Aṅkusa, 2, 4, 127   |
| Akusalamūla* (3), 126   | Aṅgaṇa*, 88   |
| Akusalavitakka* (3), 18, 126  | Acchariyā abbhutadhammā*, (4), 119, 120, 121, 122, 124, 125           |
| Akusalasaññā* (3), 126  | Ajajjara (not frail), 55 cp. S. IV, p. 369                            |
| Akusalūpaparikkhā* or 'lapa-<br>rikkhā, see p. 276 n. 2. (3), 126                   | Ajjhārūhati <sup>4</sup> , 173  |
| Akkhara*, 4, 8, 9, 38   | Ajjholambati, 179   |
| Akkhapavedhitā (shooting  | Ajjhosāna, 23, 24, 27, 28, 41, 43 cp. A. II, p. 10; Dh. S. 1059. 1136 |

<sup>1</sup> Technical terms are marked by an asterisk; numbers in brackets indicate how many categories the term in question embraces. — Words occurring in the quotations only are printed in italics.

<sup>2</sup> Cf. J. P. T. S. 1891—93, p. 13.

<sup>3</sup> Com.: kissavā vuccati paññā, nippaṇṇan ti attho.

<sup>4</sup> = ajjhottharati (Com.).

|   |  |
|---|--|
| Aññathatta, 22 cp. S. III,<br>p. 37; It. p. 11  | Adhipateyyapaccayatā, 80   |
| Aññātāvindriya*, 15, 54, 60,<br>191 cp. Dh. S. 553  | Adhippāya, 3, 23, 32, 33, 34   |
| Aññindriya*, 15, 54, 60, 191<br>cp. Dh. S. 362, 505   | Adhimutti, 28 cp. D. I, p. 2;<br>Mil. p. 169                         |
| Atthamaka (= sotapattimag-<br>gaṭṭha), 19, 49, 50 cp. K. V.<br>p. 243sq.; <sup>1</sup> Mhv. I, p. 159, 8<br>(502) | Anaṅgaṇa, 87   |
| Atthiti (a + ṭhiti), 88   | Anajjhācāra, 44  |
| Atidhona <sup>cāri</sup> *, 129   | Anaññātāññassāmītindriya*,<br>15, 54, 60, 191 cp. Dh. S. 296         |
| Attabhāvattlu*, (4), 85   | Anattaniya, 18   |
| Attakilamatha, 110  | Anattasaññā*, 28   |
| Attanūta*, 29, 80   | Anabhiṭṭhālu, 51 cp. M. I,<br>p. 17; It. p. 90 (abhi <sup>o</sup> )  |
| Attasaññā*, 27  | Anabhinandita, 16  |
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| Adinnādāna*, 27   | Anāhāra, 16  |
| Adosa*, 27  | Aniccasaññā*, 27   |
| Adhigama (fivefold), 91 cp.<br>Mil. p. 133; 362; 388  | Animitta*, 25, 118, 119 cp.<br>Dh. S. 506, 535; Mil. p. 333          |
| Adhiṭṭhāna, 1, 2, 4, 107  | Animittavimutta, 190   |
| Adhiṭṭhāna* (4), 119, 120, 121,<br>122, 123, 124, 125   | Animittavimokkhamukha*, 90,<br>119, 123, 124, 126 cp. Mil.<br>p. 413 |
| Adhipaññāsikkhā, 54, 191  | Aniyata*, 49, 96 cp. Dh. S. 1030,<br>1414, 1595; K. V. p. 307sq.     |
| Adhipateyya, 54   |  |

<sup>1</sup> The error of the Andhakās (cp. K. V. A. p. 67sq.) is repelled by the words Ya imesu ... idam saddhindriyam (Nett. p. 19).

<sup>2</sup> Com.: Dhonā vuccati cattāro paccaye 'idam-atthitāya alam etena' ti paccavekkhitvā paribhuñjanapañña, tam atikkamitvā caranto atidhona<sup>cāri</sup> nāma.

- Aniyvānika, 92 cp. Dh. S. 584  
 Anissitacitta, 39, 40 cp. S. II,  
 p. 280; Mhv. I, p. 167, 11  
*Anītiha*\*, 166 cp. It. p. 28sq.  
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 Anunaya, 69 cp. Dh. S. 1059;  
 Mil. p. 44; 122; 165  
 Anupasagga, 55  
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 Anupādisesa\*, 109. See Nib-  
 bānadhātu.  
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 Anusandhi (complete cessa-  
 tion), 14  
 Anusandhivacana, 21  
 Anusaya, 13, 14, 18, 79, 80  
 cp. Mil. p. 361  
 Anuseti, 32 cp. S. III, p. 35  
 Anekadhātu - nānādhātu - nā-  
 ṇa\*, 97  
 Anekadhātu-loka\*, 97  
 Anottappa\*, 39, 126  
 Anodhiso, 94 sqq.  
 Antarāparinibbāyi\*, 190 cp.  
 A. IV, p. 380  
 Anvaye-ñāṇa\*, 54, 127, 191  
 Anvāyika, 111  
 Apacayagāmi, 87 cp. Dh. S.  
 277 &; apacaya = nibbāna,  
 cp. K. V. p. 156  
 Apatthita, 16  
 Aparāpariyavedaniya, 37, 99  
 cp. K. V. p. 611 sq.; Mil. p. 108  
 Apariññāta, 79, 80  
 Apare pariyāye, 37  
 Apalokita, 55 cp. S. IV, p. 370  
 Apāyakusala, 20  
 Apilāpana (repetition), 15, 28,  
 54 cp. Mil. 37; Dh. S. 14.  
 23. 290. 1349 (apilāpanatā)  
 Apuññapaṭipadā, 96  
 Appakāsana, 11  
 Appaṭisandhika, 16  
 Appaṭihata, 17, 18 cp. P. V. A.  
 p. 280  
 Appaṭihatapātimokkhatā, 50  
 Appanīhitavimutta, 190  
 Appanīhitavimokkhamukha\*,  
 90, 118, 119, 123, 124, 126  
 cp. Dh. S. 508; Mil. p. 333; 413  
 Appamāṇa\* (4) 119, 120, 124  
 cp. Dh. S. 183  
 Abyākata, 191  
 Abyāpajja, 27  
 Abyāpāda\*, 106, 107  
 Abyāpādadhātu\*, 97  
 Abhigijjhati, 18  
 Abhijappā (strong desire), 12  
 cp. Dh. S. 1059. 1136

\* Com.: Itihāsā ti evaṃ na itikirāyapavattim attapacca-  
 kkan ti attho. Cp. J. P. T. S. 1886, p. 111.

\* N'atthi etissā pamāṇan ti appamañña (Com.).



|                                       |                                  |
|---------------------------------------|----------------------------------|
| Abhijjhā*, 13                         | Ariyasacca* (4), 19, 22          |
| Abhiññā*, 19, 20                      | Ariyā*, 113                      |
| Abhitunna (struck), 110 cp.           | Arūpadhātu*, 63, 97              |
| S. II, p. 20; Jāt. I, p. 407          | Alobha*, 27                      |
| Abhinighāta, 59                       | Avakaddhetti, 4                  |
| Abhinibbidhā, 61 <sup>2</sup> , 98    | Avatarati, 22                    |
| Abhiniropeti (to inculcate), 33       | Avikkhepana, 54                  |
| cp. Dh. S. 7. 21. 298 (°panā)         | Avijjā*, 27, 28, 75, 79, 80, 126 |
| Abhinivesa, 28 cp. Dh. S. 381.        | Avijjadhātu*, 97                 |
| 1003. 1099                            | Avijjāpāhana, 121, 123           |
| Abhinihāra, 26 cp. Mil. p. 216        | Avitatha, 4                      |
| Abhipatthiyana, 28                    | Avipakka, 98                     |
| Abhīlambati, 179                      | Aviparitasāññā* (3), 126         |
| Abhilepana (pollution), 11            | Avippaṭipādāna (incapacity of    |
| Abhisamkhāra, 99                      | speaking confusedly), 27         |
| Abhisāṅga <sup>2</sup> , 110, 112 cp. | Avippaṭisāra, 29, 67             |
| Jāt. V, p. 6, 8                       | Avissajjaniya, 161, 176, 177,    |
| Abhisaddahati, 11 cp. Mil.            | 178, 191                         |
| p. 258                                | Avihimsā*, 106, 107              |
| Abhisamaya, 20 cp. S. B. E.           | Avihimsādhātu*, 97               |
| XXXVI, p. 245, n. 1                   | Avūpaccheda, 79                  |
| Amama <sup>3</sup> , 141              | Aveccapasāda*, 28, 50            |
| Amoha*, 27                            | Asamkhata*, 14, 20, 55, 127,     |
| Ayoni, 39                             | 188, 191                         |
| Ayonisomanasikāra*, 28, 39,           | Asamkhārāparinibbāyī*, 190       |
| 127                                   | cp. A. IV, p. 380                |
| Arāṇa <sup>4</sup> (refuge), 55, 176  | Asamatta, 99                     |
| Arahatta*, 15, 82                     | Asamanupassanā, 27               |
| Arahā, 20                             | Asamugghāta, 79, 80              |

<sup>1</sup> In spite of all MSS. spelling here °dā, we have to correct it into °dhā (from abhi + niḥ + vyadb), cp. p. 232. See also Vin. III, p. 4sq.

<sup>2</sup> — āsaṅga (Com.).

<sup>3</sup> — apariggaha (Com.).

<sup>4</sup> S. IV, p. 372 has sarāṇa, but arāṇa in our passage is borne out by all MSS. See also Böhtlingk in his shorter Dictionary s. v. arāṇa.

- Asampativedha, 27, 79, 80  
 Asādhāraṇa\*, 49, 50  
 Asāradaddha (skr. a + samrab-  
 dha), 88 cp. Vin. III, p. 4;  
 A. II, p. 14  
 Asubha\*, 24, 27  
 Asubhasaṇṇā\*, 27  
 Asekha, 155, 156, 157, 158  
 Asekhābhāgiya, 21, 128, 149,  
 150, 151, 152, 154, 155, 156,  
 157, 158, 161, 189, 190, 191,  
 192  
 Assaddhiya, 40  
 Assāda\*, 27, 28  
 Assāsapassāsa, 16  
 Assirī\*, 62  
 Ahaṃkāra, 127  
 Ahirika\*, 39, 126  
  
 Ākāra\* (gram.), 4, 8, 9, 38  
 Ākāra (not gram.), 73, 74  
 Ākāsaṇaṇcāyatana\*, 26, 39  
 Ākiṇcaṇṇāyatana\*, 26, 39  
 Āgaḷha, 77, 95 cp. A. I, p.  
 295 sq.  
 Āghātavattthu\* (9), 23  
 Āneṇja, 87, 99 cp. S. II, p. 82  
 Āpodhātu\*, 74  
 Āyakusala, 20  
 Āyatana\*, 64, 65, 66, 68;  
 (6), 13, 28, 30, 69, 80; (12),  
 57, 82; (10 rūpini), 69  
 Āraṇṇa, 145  
 Ārambha (object), 70, 71, 72,  
 107  
 Ārammaṇa\* (6), 191  
 Ārammaṇapaccayatā, 80  
 Ālayasamugghāta (the rooting  
 out of feigning), 121, 123  
 Ālokapharaṇa, 89; °natā, 89  
 Āvatta, 1, 2, 3, 81, 105  
 Āvattana, 113 cp. Mil. p. 251  
 Āvārayati (to bar), 99  
 Āviñchati (ā + viñchati, skr.  
 vicchay, to incline to), 13  
 cp. S. IV, p. 199  
 Āsatti, 12, 128 cp. S. I, p. 212  
 Āsava\* (4), 31, 114, 115, 116,  
 118, 119, 124  
 Āsavati, 116  
 Āsāṭikā, 59  
 Āsisaṇā, 53 cp. Dh. S. 1059.  
 1136  
 Āhaccavacana, 21 cp. Mil.  
 p. 148 (āhaccapada); S.B.E.  
 XXXV, p. 209, n. 1  
 Āhaṭṭanā, 59  
 Āhāra\*, 31, 114, 124  
  
 Icchā, 18, 23, 24  
 Icchāvacara, 27  
 Injana\*, 88  
 Itthāniṭṭhānubhavana, 28  
 Ito bahiddhā\*, 93, 110

\* — āveṇika (Com.).

\* — alakkhika (Com.).

\* — āraṇṇaka (Com.).

\* — phandanā (Com.).

|                                   |                                   |
|-----------------------------------|-----------------------------------|
| Idam - saccābhinivesa*, 115,      | Uddhamsota*, 190 cp. A. IV,       |
| 116, 117, 118, 119                | p. 380                            |
| Iddhippāda* (4), 16, 31, 83       | Upakkilesa, 86, 87, 88, 94,       |
| Iddhimā, 23                       | 114, 115, 117, 118                |
| Iddhivisaya, 23                   | Upagamana, 27                     |
| Indriya* (2), 65, 66, 68, 70;     | Upacaya, 113                      |
| (3), 100, 101; (4), 19, 31, 83,   | Upatthaddha, (skr. upa +          |
| 88; (5), 31, 64; (10), 57, 69, 83 | stambdha), 117 cp. Vin. III,      |
| Indriya (sotāpannassa), 18        | p. 37; Mil. p. 110                |
| Indriya (lokuttara), 162          | Upadhi*, 29                       |
| Indriyaparopariyatti-vematta-     | Upanayana, 63                     |
| tā-nāṇa*, 101                     | Upanikkhipati, 21, 22             |
| Indriyabhūmi, 192                 | Upanissaya, 80                    |
| Indriyavavattāna, 28              | Upapajjavedaniya, 37, 99 cp.      |
| Indriyasamvara, 27, 121, 122,     | K.V. p. 611sq.                    |
| 123                               | Upaparikkhā, 8, 42                |
|                                   | Uparima, 88                       |
| Ukkaṇṭha, 88                      | Upasampadā (kusalassa), 44        |
| Ugghaṭṭitaññū, 7, 8, 9, 125       | Upahaccaparinibbāyi*, 190 cp.     |
| cp. A. II, p. 135                 | A. IV, p. 380                     |
| Ugghaṭṭanā, 9                     | Upātivattati, 49                  |
| Ugghaṭṭiyati (denom.), 9          | Upādāna*, 28, 31, 41, 42, 47, 48; |
| Ugghaṭṭeti (to open, reveal), 9   | (4), 114, 115, 116, 117, 118, 124 |
| Ugghātanigghāta, 110              | Upāyakusala, 20                   |
| Uccheda, 95, 112, 160             | Upāyāsa*, 29                      |
| Ucchedaditṭhi*, 40, 127           | Upekkhā*, 25, 121, 122            |
| Ucchedavāda*, 111                 | Upekkhādhātā*, 97                 |
| Ucchedavādi, 111                  | Uppādavaya*, 28, 41               |
| Uttamaṅga (m.), 56                | Upeti*, 66                        |
| Uttarika, 50                      | Upecca <sup>1</sup> , 131         |
| Uttānikamma, 5, 8, 9, 38          | Ubhatobhāgavimutta*, 190          |
| Udatta <sup>2</sup> , 7, 118, 123 | Ummujjanimujja, 110               |
| Udāna (m.), 174                   | Ussāhanā, 8                       |
| Uddhambhāgiya*, 14, 49, 50        | Ussukka*, 29                      |

<sup>1</sup> = uḷārapaṇṇa (Com.).

<sup>2</sup> = gaṇhāti (Com.).

<sup>3</sup> = sañcicca, buddhipubbena (Com.).



|  |  |
|--|--|
| Ekagga, 28 cp. Mil. p. 139                         | Kamma*, 37, 43, 113, 117,                |
| Ekattatā, 4, 72, 73, 75, 76,                       | 160, 161, 178, 180, 181, 182,            |
| 77, 78, 107, 108                                   | 183, 191                                 |
| Ekabijī*, 189 cp. A. V, p. 380                     | Kammasamādāna* (4), 98                   |
| Ekodibhāva*, 89                                    | Karuṇā*, 25, 121, 122, 124               |
| Esikā, 56  | <i>Kali</i> <sup>3</sup> , 132           |
|  | Kalyāṇatākusala, 20                      |
|  | Kallatāparicita, 26                      |
| Okappanā (belief, assevera-                        | Kasipāyatana* (10), 89, 112              |
| tion), 15, 19, 28 cp. Dh. S.                       | Kāmaguṇa* (5), 28, 81                    |
| 12 & Mil. p. 150; 310                              | Kāmadhātu*, 97                           |
| (okappeti)   | Kāmarāga*, 28                            |
| Okāra, 42  | Kāmasukhallikānuyoga, 110                |
| Ogha* (4), 31, 114, 115, 116,                      | Kāya*, 77, 83, 123                       |
| 117, 118, 119, 124                                 | Kāyagandha, 115, 116, 117 <sup>1</sup> , |
| Otarapa, 1, 2, 4, 107                              | 118, 119                                 |
| Otāreti, 21, 22                                    | Kāyasakkhi, 190                          |
| Ottappa*, 39                                       | Kāyasamgaha, 91                          |
| Odahana, 29  | Kāyasampiḷana, 29                        |
| Odhiso, 12   | Kāyānupassitā, 123                       |
| <i>Opavayha</i> <sup>1</sup> , 136                 | Kilesa*, 113, 116, 117, 191              |
| Opapaccayika, 28                                   | Kilesapūṇja (tenfold), 113               |
| Oramattika, 62                                     | Kilesabhūmi, 2, 192; (4), 161            |
| Orambhāgiya*, 14                                   | Kilesavinaya, 22                         |
| <i>Oliyati</i> , 174                               | Kiḷanā, 18                               |
| Ovāda (threefold), 91, 92                          | Kukkuravatika, 99                        |
|  | Kudassu, 87                              |
|  | Kusala, 161, 183, 184, 191, 192          |
| <i>Kaṭasi</i> <sup>2</sup> , 174 cp. S. II, p. 178 | Kusalamūla* (3), 126                     |
| Katakicca, 20                                      | Kusalamūlaropanā, 50                     |
| Kappiyānuloma, 192                                 | Kusalavitakka*, 126                      |
| Kabalikāra-āhāra*, 114, 115,                       | Kusalavimamsā, 50                        |
| 117, 118   | Kusalasaññā* (3), 126                    |

<sup>1</sup> = ārohanayogga (Com.). This reading, instead of opavayha, is borne out by the Cy.

<sup>2</sup> = sivathikā (Com.).

<sup>3</sup> = aparādha (Com.).

|  |   |
|--|---|
| Kusalūpaparikkhā* or °lapa-<br>rikkhā, see p. 276, n. 2, (3),<br>126 | Catubyūha*, 1, 2, 3, 105  |
| Kevala, 10   | Citta*, 16, 18, 54, 84, 123   |
| Kolamkola*, 189 cp. A. IV,<br>p. 381                                 | Cittapasāda, 191  |
| Kosajja*, 127  | Cittavikkhepa, 27 cp. S. I,<br>p. 126   |
| Khandha*, 29, 57, 64, 65, 66,<br>68, 69, 70; (3), 126                | Cittasamgaha, 91  |
| °dhā arūpino (4), 41   | Cittasamādhi, 16  |
| Khama, 77  | Cittasampīlana, 29  |
| Khaye-ñāṇa*, 15, 54, 59, 127,<br>191 cp. K. V. p. 230 sqq.           | Cittānupassitā, 123   |
| Khippābhiniṇṇa*, 7, 24, 50, 77,<br>112, 113, 123, 124, 125           | Cittekkaggatā*, 15, 16, 61 cp.<br>Mil. p. 57 (ekaggatā)                         |
| Gata <sup>1</sup> , 2  | Cintāmayi (paññā), 8, 50, 60  |
| Gandha (tie, bond), 31, 54;<br>(4), 114, 124                         | Cetanākamma*, 43, 113, 160  |
| Gandha <sup>2</sup> , 116  | Cetanācetasikakamma*, 96  |
| Garaha <sup>3</sup> , 184  | Cetasikakamma*, 43, 113, 160  |
| Garuṭṭhaniya, 8  | Cetopharāṇa, 89   |
| Gahana, 27   | °ṇatā, 89   |
| Gārayha, 52  | Cetovimutti*, 7, 40, 43, 81,<br>82, 87, 127                                     |
| Gedha, 18 cp. S. I, p. 73  | Chandasamādhi, 15, 16   |
| Gehasita, 53   | Jaṭa (3), 126   |
| Gomaya, 23   | Jappā, 12 cp. S. I, p. 123  |
| Govatika, 99   | Jarā*, 29   |
| Cakkhu, 191  | Jāti*, 29   |
| Cakkhurūpaviññāṇasannipāta   | Jivitindriya*, 29 cp. Dh. S.<br>19 &  |
| 28   | Jotanā, 63  |
| Catukkamagga, 113  | Jhāna* (4), 19, 25, 26, 28,<br>87, 88, 99, 100, 119, 121,<br>122, 123, 124, 125 |

<sup>1</sup> = ñāta (Com.).<sup>2</sup> = siddha (Com.).<sup>3</sup> = gārayha (Com.).

|   |  |
|---|--|
| Jhāyi, 77, 161                              | Tipukkhalā <sup>2</sup> (skr. tripuṣkala), |
| Jhītvā <sup>1</sup> (skr. jyā, jināti), 145 | 2, 4, 127 cp. Mhv. II, p.                  |
| Ñāna*, 8, 15, 16, 17, 19, 99,               | 207, 20 (tripuṣkara)                       |
| 161, 165, 166, 167, 168, 191;               | Tibbagārava, 112                           |
| (different species of ñ*), 108              | Tirapā, 54, 82, 191                        |
| Ñānadassana*, 17, 18, 28                    | Tulanā, 8, 41 cp. M. I, p. 480             |
| Ñeyya, 19, 41, 161, 166, 167,               | Tejodhātu*, 74                             |
| 168, 191                                    | Te-dhātuka, 14, 63, 82 cp.                 |
| Thānāthāna-ñāṇa*, 94 cp. K.V.               | K.V. p. 605                                |
| p. 231 sqq.                                 | Thava, 161, 188, 189, 192                  |
| Thitibhāgiya, 77                            | Thalaka <sup>3</sup> , 79                  |
| Taṇhā*, 23, 24, 27, 28, 39, 53, 69,         | Thina*, 86, 108                            |
| 72, 126; (2), 87; (3), 160;                 | Thusa, 23                                  |
| (36), 37, 38, 95, 160                       | Dandhabhīṇṇa, 7, 24, 50, 77,               |
| Taṇhācarita, 7, 109, 110, 111,              | 112, 113, 123, 124, 125 cp.                |
| 112, 114, 115                               | A. II, p. 149 etc.                         |
| Taṇhānissaya, 65                            | Dama, 77                                   |
| Taṇhānusaya, 42, 43                         | Dassana, 161, 168, 169, 170, 171           |
| Taṇhāpakka, 53, 69, 88, 160                 | Dassanabala*, 38                           |
| Taṇhāvīpallāsa, 86                          | Dassanapariññā, 19                         |
| Taṇhāvodānabbhāgiya, 128, 160               | Dassanabhāgiya, 189, 192                   |
| Taṇhāsaṃkilesabhāgiya, 128,                 | Dassanabhāvanā, 191                        |
| 160   | Dassanabhūmi, 8, 14, 50                    |
| Tatra-tatrābhiniandī, 72                    | Diṭṭhadhammavedaniya, 37, 99               |
| Tatha, 4                                    | cp. K.V. p. 611 sq.                        |
| Tattha-tattha-gaṇṇinipaṭipā-                | Diṭṭhappatta (diṭṭhi*), 190                |
| dā, 96, 97                                  | Diṭṭhigata (62), 96, 112, 160              |
| Tapa, 121, 122, 123                         | Diṭṭhicarita, 7, 109, 110, 111,            |
| Titthaññuta*, 29, 80 cp. M. I,              | 112, 113, 114, 115, 118, 122               |
| p. 223; A. V. p. 349                        |  |

<sup>1</sup> = vadhitrā (Com.). The spelling jhītvā is likely to have been adopted to avoid confusion between jītvā 'having conquered' and jītvā 'having oppressed'. As for the rest, I agree with Professor Rhys Davids (S. B. E. XXXVI, p. 342 n.).

<sup>2</sup> = tūhi pukkhalā, i. e. sobhaya (Com.).

<sup>3</sup> = dīpakapallika (Com.).



- Ditthiṇissaya, 65  
 Ditthipakkha, 53, 88, 160  
 Ditthimāna, 37  
 Ditthivipallāsa, 86  
 Ditthivodānabhāgiya, 128, 160  
 Ditthisaṃkilesabhāgiya, 128, 160  
 Dibbacakkhu\*, 102, 103  
 Disā (4), 117, 121, 122  
 Disūlocana, 2, 4, 124  
 Dukkha\*, 12, 29, 41, 42, 47, 72  
 Dukkhatā (3), 12, 126  
 Dukkhanirodha\*, 72  
 Dukkhadhātu\*, 97  
 Dukkhanirodhagāminipati-  
 dā\*, 73  
 Dukkhaveḍaṇā\*, 67  
 Dukkhasaṇṇā\*, 27  
 Dukkhasamudaya\*, 72  
 Dukkha paṭipadā, 7, 50, 77,  
 112, 113, 123, 124, 125 cp.  
 A. II, p. 149 etc.  
 Duggati (twofold), 45  
 Duccaritavodānabhāgiya, 128,  
 160  
 Duccaritasamkilesabhāgiya,  
 128, 160  
 Dunnaya, 21  
 Dunnikkhitta, 21  
 Dummaṅku, 50 cp. Vin. III,  
 p. 21; S. II, p. 218; A. I,  
 p. 98; V, p. 70  
 Devā, 23  
 Deśanā, 1, 2, 3, 5, 24, 25, 26,  
 33, 41  
 Desanāsandhi, 38  
 Domanassa\*, 12, 29; (12), 53  
 Domanassadhātu\*, 97  
 Dovacassa, 40, 127  
 Dosa\*, 13  
 Dosacarita, 24, 90, 118, 122,  
 190  
 Dosamukha, 190  
 Dhamma\*, 11, 15, 18, 31, 83,  
 84, 112, 119, 120, 123, 124,  
 125; (3), 161  
 Dhammakusala, 20, 33  
 Dhammacakka, 8, 60  
 Dhammatā\*, 21, 22, 50 cp.  
 Mil. p. 179  
 Dhammadesanā, 8, 10, 38, 125  
 Dhammadhātu\*, 64, 65, 68, 70  
 cp. Dh. S. 58. 67. 147. 397.  
 560. 572  
 Dhammapaṭisambhidā, 20, 61  
 Dhammapada\* (4), 170  
 Dhammavicayasambojjhaṅga,  
 191  
 Dhammasaṇṇā\*, 28  
 Dhammasvākkhātata, 50, 175  
 Dhammādhittihāna, 161, 165,  
 191  
 Dhammānupassitā, 123  
 Dhammānusaṛi, 112, 189  
 Dhammāyatana\*, 68 cp. Dh.  
 S. 58. 66. 147. 397. 572. 594  
 Dhamme-ñāṇa\*, 54, 82, 127, 191  
 Dhātu\*, 64, 65, 68, 70; (4),  
 73; (6), 57; (18), 57, 69  
 Dhūpāyanā (steaming, but  
 used metaphorically), 24

\* = dhammakotthāsāni (Com.).

|                                |   |
|--------------------------------|---|
| Nandiyāvatta, 2, 4, 7, 113     | anupādisesā nibb <sup>o</sup> , 12, 14, 38, |
| Nandirāgasahagata, 72          | 40, 92, 109, 127                            |
| Nandūpasecana, 116, 117 cp.    | sa-upādisesā nibb <sup>o</sup> , 38, 40,    |
| Jāt. III, p. 144, 25; VI, p.   | 69, 127 cp. A. IV, 378 sqq.                 |
| 24, 13 (mamsūpa <sup>o</sup> ) | Nibbidā, 27, 29                             |
| Naya, 4, 28, 113, 124, 127;    | Nibbedha (piercing), <sup>2</sup> 153,      |
| (3), 5; (5), 1, 2              | 154, 156, 157, 159, 160 cp.                 |
| Nayasamutthāna, 109            | Jāt. II, p. 9, 25                           |
| Nānādhātu-loka, 97             | Nibbedhabhāgiya, 21, 48, 49,                |
| Nānādhimuttikata-nāpa*, 98     | 77, 128, 143, 144, 145, 146,                |
| Nāma, 15                       | 147, 148, 149, 153, 154, 157,               |
| Nāmakāya*, 27, 28, 41, 69,     | 158, 159, 160, 161                          |
| 77, 78                         | Nimittānusari, 25                           |
| Nāmarūpa*, 15, 16, 17, 28, 69  | Niyyāna, 119                                |
| Nighāta, 189                   | Niyyānika*, 29, 31, 52, 63,                 |
| Niccasaññā*, 27                | 83, 92                                      |
| Nijjippa, 51                   | Niravasesa (inclusive), 14, 15              |
| Nijjhāma, 77, 95               | cp. Mil. p. 91; 182                         |
| Nittaphata, 38                 | Nirutti*, 4, 8, 9, 33, 38, 105              |
| Nidāna, 3, 32, 34              | Nirūpadāha, 188                             |
| Niddesa, 4, 8, 9, 38 (also a   | Nirodha*, 14, 16, 17, 29, 73                |
| subdiv. of byañjana)           | Nirodhadhamma, 14                           |
| Niddesasandhi, 38, 39, 40      | Nirodhadhātu, 97                            |
| Nidhunati, 90                  | Nivāpapaṭṭha <sup>3</sup> , 129             |
| Nindiya <sup>1</sup> , 132     | Nissaya, 7, 65                              |
| Nippatti, 54                   | Nissitacitta*, 39, 40                       |
| Nibbatti, 28, 79, 80           | Nitattha, 21                                |
| Nibbānagāmi, 98                | Nivarana*, 11, 13; (5), 94                  |
| Nibbānadhātu*, 38, 40, 97, 109 | Nekkhamma <sup>4</sup> , 53, 87, 106, 107   |

<sup>1</sup> nindaniya (Com.).

<sup>2</sup> — nibbijjhana (nibbijjana, MS.), padālana, sci. lobha-kkhandhādānam (Com.).

<sup>3</sup> Com.: Kuṇḍakādinaṃ sukarabbhattena puṭṭho gharasu-karo hi bālakālo paṭṭhāya posiyamāno thūlasarīrakāle gehato bāhi nikkhamitum alabhanto hetthā mañcādisu sam-parivattitvā samparivattitvā assasanto passasanto sayate 'va.

<sup>4</sup> This word is differently spelt in our MSS.: — nekkhamma, nekkhama, nikkhama, and nikkhamma. The MS. of the Cy. has nekkhama throughout.

|   |   |
|---|---|
| Nekkhammadhātu*, 97                                     | Paññindriya, 7, 15, 16, 19, 191   |
| Netta (for nettā, skr. netar), 130                      | Paṭigha*, 69, 88  |
| Neyya, 7, 8, 9, 19 <sup>1</sup> , 27 <sup>1</sup> , 125 | Paṭikkhitta, 161, 185, 186, 187, 192                                    |
| Neyyattha, 21   | Paṭiccasamuppāda*, 22, 24, 32; 64, 65, 66, 68, 69, 70                   |
| Nerutta*, 3, 8, 9, 32, 33                               | Paṭinissarati, 113  |
| Nevasaññānāsaññāyatana*, 26, 39                         | Paṭipakkha, 3, 112, 124   |
| Pakatisīla, 191   | Paṭipadā* (4), 7, 48, 77, 95, 96, 97, 113, 119, 120, 121, 122, 124, 125 |
| Pakāsanā, 5, 8, 9, 38                                   | Paṭipannaka, 50   |
| Pakkula*, 150   | Paṭipassaddhi*, 89  |
| Paccattasamutthita, 8                                   | Paṭirūpadesavāsa, 29, 50  |
| Paccaya*, 78, 79, 80                                    | Paṭisaṃharaṇa, 27, 41   |
| Paccavekkhaṇanimitta, 85                                | Paṭisaṃkhānabala, 15, 16, 38  |
| Paccupatthāna, 28                                       | cf. Jāt. I, p. 502, 9   |
| Pacceka-buddha, 190                                     | Paṭisandhi, 79, 80  |
| Pacceti, 93 cp. Mil. p. 125; 313                        | Paṭhavidhātu*, 73, 74   |
| Pajānanā, 28, 54 cp. Dh. S. 16. 20. 555                 | Patthanā, 18, 27  |
| Pañcendriya*, 15, 28, 47, 54                            | Pada*, 2, 4, 8, 9, 38, 192  |
| Pañcupādānakkhandha*, 15, 28                            | Padatthāna, 1, 2, 3, 27, 28, 29, 40, 41, 47, 50, 51, 81, 82, 104, 106   |
| Paññakkhandha*, 70, 90, 91, 128                         | Padabyañjana, 21  |
| Paññatti (paññatti), 1, 2, 4, 5, 8, 9, 38, 188          | Padasamhitā, 33   |
| Paññā*, 8, 15, 17, 28, 54, 191                          | Padālana, 61, 112   |
| Paññābala, 54, 191                                      | Padhāna*, 16  |
| Paññāvimutta, 199                                       | Papañca*, 37, 38  |
| Paññāvimutti, 7, 40, 43, 81, 82, 87, 127                | Pamajjati (skr. pra + mrj), 164   |
|   | Pamāda*, 13, 41   |

<sup>1</sup> = neyya; the Cy. on p. 19 (neyyassa pariññā) says: — rūpārūpapariggahanavasena neyyam.

<sup>2</sup> Com.: tāya katam akkulam pakkulakaraṇaṃ ca ativattati atikkamati. See J.P.T.S. 1886, p. 94 sqq.

<sup>3</sup> = niyyāti, vimuccati (Com.).



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| <i>Pumutī</i> <sup>1</sup> , 131                          | <i>Pahāna</i> , 15, 16, 17, 19, 24, 25, 192                |
| <i>Parato ghosa</i> , 8, 50                               | <i>Pāpatipāta</i> <sup>*</sup> , 27                        |
| <i>Paramparahetu</i> , 79                                 | <i>Pātubhavana</i> , 29                                    |
| <i>Paramparahetutā</i> , 79                               | <i>Pāmuja</i> <sup>*</sup> , 29                            |
| <i>Paravacana</i> , 161, 172, 173, 174, 175, 191          | <i>Pāramitā</i> , 87                                       |
| <i>Parikkhā</i> , 3, 4, 126 <sup>2</sup>                  | <i>Pāsamsa</i> <sup>4</sup> , 52                           |
| <i>Parikkhāra</i> , 1, 2, 4, 108                          | <i>Piṇḍarūpa</i> <sup>*</sup> , 27                         |
| <i>Pariggūhaka</i> <sup>3</sup> , 79                      | <i>Pihāyanā</i> , 18                                       |
| <i>Parijānanā</i> , 20, 27                                | <i>Pitānūta</i> , 29, 80 cp. M. I, p. 223sq.; A. V, p. 349 |
| <i>Pariññā</i> , 19, 20, 31                               | <i>Pīti</i> <sup>*</sup> , 29                              |
| <i>Parideva</i> , 29                                      | <i>Pitipharāṇa</i> , 89                                    |
| <i>Paripāliya</i> , 105                                   | <i>Pitipharāṇatā</i> , 89                                  |
| <i>Paribrūhana</i> , 79                                   | <i>Pitimanatā</i> , 69                                     |
| <i>Pariyutthāna</i> , 13, 14, 18, 37, 38, 79, 80          | <i>Puggala</i> (26), 189, 190; (19), 190; (5), 191         |
| <i>Pariyutthāniya</i> , 18                                | <i>Pucchā</i> , 18   |
| <i>Pariyēthi</i> , 1, 5                                   | <i>Pujja</i> <sup>5</sup> , 52, 56                         |
| <i>Pariyodapana</i> , 44                                  | <i>Puñṇakiriya</i> vatthu, 50, 128                         |
| <i>Pariyodapeti</i> , 44                                  | <i>Puñṇapaṭipadā</i> , 96                                  |
| <i>Parivattana</i> , 1, 2, 3, 106                         | <i>Puñṇapāpasamatikkamapaṭi-</i>                           |
| <i>Palibodha</i> , 80 cp. Mil. p. 388; Jāt. II, p. 95, 26 | <i>padā</i> , 96   |
| <i>Pavāla</i> , 14  | <i>Puñṇabhāgiya</i> , 48                                   |
| <i>Pavicaya</i> , 3, 87                                   | <i>Punabbhava</i> <sup>*</sup> , 28, 79, 80                |
| <i>Pavicinati</i> , 21                                    | <i>Pubbāparānusandhi</i> , 3                               |
| <i>Pavicetabba</i> , 21                                   | <i>Pubbekatapuñṇatā</i> , 29                               |
| <i>Pasāda</i> <sup>*</sup> , 28, 50                       | <i>Pubbenivāsānussati-nāṇa</i> <sup>*</sup> , 28, 103      |
| <i>Passaddhi</i> <sup>*</sup> , 29, 66                    | <i>Ponobhavika</i> , 72                                    |

<sup>1</sup> — pamokkha (Com.).

<sup>2</sup> The reading of S. kusālaparikkhā seems to be preferable to the reading of B. B. kusālūpaparikkhā which has been taken up into the text, and so we have to read both akusālaparikkhā and kusālaparikkhā instead of akusālūpaparikkhā and kusālūpaparikkā.

<sup>3</sup> — upathambhaka (Com.).

<sup>4</sup> — pasamsitabba (Com.).

<sup>5</sup> — pūjaniya.

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| Phala*, 50, 79, 80                                   | Bhāvanābhāgiya, 189, 190, 191, 192                        |
| Phalatākusala, 20                                    | Bhāvanābala, 16, 38 cp. Dh. S. 1354                       |
| Phalabhāgiya, 48 <sup>1</sup> , 49                   | Bhāvanābhūmi, 8, 14, 50                                   |
| Phalasamāpatti, 50                                   | Bhāvanāmayi (paññā), 8, 50, 60                            |
| Phassa*, 15, 28                                      | <i>Bhūsa</i> <sup>1</sup> , 172                           |
| Phassa-āhāra*, 114, 115, 117, 118 cp. Dh. S. 70. 126 | Bhūmi, 14, 25   |
|  | Bhūri, 54, 191  |
| Bala* (5), 31; (10), 92 sqq.                         |   |
| <i>Baliyati</i> <sup>2</sup> , 6                     | Magga*, 29, 31, 52, 73, 89, 90                            |
| <i>Buddha-ulāratā</i> , 175                          | Maggavajjha, 23   |
| Buddhi, 121, 122, 123, 191                           | Majjhima, 77  |
| Bojjha <sup>3</sup> , 20                             | Maññanā, 24 cp. Dh. S. 1116. 1233                         |
| Bojjhaṅga* (7), 31, 94                               | Mattaññutā, 29, 80  |
| Bodhaṅga, 31, 83                                     | Manasānupekkhanā, 8                                       |
| Bodhipakkhiya, 31, 83; (43), 112                     | Manasikāra, 25, 28  |
| Byañjana* (sixfold), 4, 8, 9, 38                     | Mano*, 54   |
| Byañjana (attire), 27                                | Manosañcetanāhāra*, 114, 115, 117, 118 cp. Dh. S. 70. 126 |
| Byañjanasandhi, 38                                   | Manda, 7, 118, 122  |
| Byāpada*, 13   | Mamaṅkāra, 127  |
| Byāpadadhātu*, 97                                    | Marapa*, 29   |
| Brahmacariya, 48                                     | Mahāpadesa (4), 21, 22                                    |
|  | Mahābhūta (4), 73   |
| Bhava*, 28, 29                                       | Māna* (2), 87   |
| Bhavaṅga (2), 91 cp. Mil. p. 299                     | Mānapahāna, 121, 123                                      |
| Bhavarāga, 28 cp. Dh. S. 1120                        | Micchatta (8), 44 cp. Dh. S. 381. 1003. 1099. 1234        |
| Bhaviṣsa (skr. bhaviṣya), 53                         | Micchattaniyata, 49, 96, 99 cp. Dh. S. 1028. 1412         |
| Bhavūpasama, 121, 123                                | Middha, 86, 108   |
| Bhāvanā, 161, 170, 171, 192                          |   |
| Bhāvanāpariññā, 19                                   |   |

<sup>1</sup> Phalan ti pana sāmāññaphalam (Com.).

<sup>2</sup> = abhibhavati (Com.).

<sup>3</sup> = bujhitabba (Com.).

<sup>4</sup> = dajha (Com.).

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| Mudita*, 25, 121, 122, 124                                 | Rūpadhātu*, 97   |
| Mūla* (3), 3   | Rūpañcāyatana, 32  |
| Mūlapada* (18), 1, 2, 3, 127, 161, 192                     | Rūparāga, 28   |
| Mettā*, 24, 25, 121, 122, 124                              | Lakkhaṇa, 1, 2, 3, 22, 27, 28, 30, 104   |
| Medhā, 54, 191   | Lakkhayati, 30   |
| Moha*, 13  | Lañjaka (skr. lañj, to declare, tell), 2 cp. Mil. p. 137 <sup>1</sup> ; 217 <sup>1</sup> |
| Mohacarita, 24, 90, 190                                    | Lata, 24, 141 cp. Dh. S. 1059. 1136  |
| Mohamukha, 190   | Lapaka, 94   |
| Yathābhūtañānadassana*, 29                                 | Lapana, 94 cp. Mil. p. 383   |
| Yāthāra, 27 cp. Mil. p. 171; 214; J.P.T.S. 1889, p. 208    | Lālappa, 29  |
| Yutti, 1, 2, 3, 103  | Linatta, 86, 108   |
| Yoga (4), 31, 114, 115, 116, 117, 118, 124 cp. Dh. S. 1059 | Loka* (threefold), 11, 19  |
| Yogi, 3, 10, 61 cp. Mil. p. 356; 366; 393; 404; 418        | Lokādhamma (8), 162  |
| Yoni, 40   | Lokavattānusāri, 113, 119  |
| Yonisomanasikāra*, 8, 40, 50, 127                          | Lokavivattānusāri, 113, 119  |
| Rakkhana, 41   | Lokādhiṭṭhāna, 11  |
| Rajaniya, 18   | Lokika (lokiya), 49, 67, 77, 161, 162, 163, 164, 189, 190, 192                           |
| Rapañjaha, 54  | Lokuttara, 10, 54, 67, 77, 111, 161, 162, 162, 164, 189, 190, 191                        |
| Rattavāsi, 113   | Lobha*, 13, 27   |
| Rāgacarita, 24, 90, 117, 122, 190                          | Vattha, 113  |
| Rāgamukha, 190   | Vaṇṇa, 27  |
| Rasi (3), 96 cp. K.V. p. 611                               | Vatthu (10), 114   |
| Rūpa*, 15, 73  |  |
| Rūpakāya, 28, 41, 69, 77                                   |  |

<sup>1</sup> Samyuttanikāyavaralañcaka, the compound consonant ñj being often spelt ñc. In S.B.E. XXXV, p. 194 it is rendered 'in the glorious collection called the Samyutta Nikāya', but surely 'making known' or 'exposition' is the idea suggested. Cp. also lañjeti, Jāt. I, p. 452, 5.



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| Vanatha, 81, 82 cp. Dh. S. 1059, 1136  | Vipaṇcayati, 9   |
| Vādānuvāda, 52   | Vipaṇciyati (denom.), 9  |
| Vāyodhatu*, 74   | Vipaṇcitaññū, 7, 8, 9, 125   |
| Vārivāvaṭa, 89   | Vipatti* (3), 126  |
| Vāsanā*, 153, 159, 160   | Viparitasañña* (3), 126  |
| Vāsanābhāgiya, 4, 21, 48, 128, 133, 134, 137, 138, 139, 140, 141, 142, 143, 152, 153, 158, 159, 160, 161, 189, 190, 191, 192 | Vipallāsa, 4, 27, 31, 85, 86, 115, 116, 117, 118; (4), 2, 113, 114, 117, 124   |
| Vikkhambhanatā, 15, 16   | Vipallāsavattthu (4), 85   |
| Vikkilīta, 124   | Vipassanā*, 7, 42, 43, 47, 48, 50, 82, 88, 89, 90, 91, 125, 127, 128, 160, 191 |
| Vicaya, 1, 2, 10 cp. S. III, p. 96 (vicayasō); Mil. p. 340 (dhammavicaya)  | Vipāka, 161, 180, 181, 182, 183, 191   |
| Vicikicchā, 11   | Vipākavemattatā-ñāpa*, 99  |
| Vicinati, 10, 25, 26   | Vipubbaka, 27 cp. Dh. S. 264; Mil. p. 332                                      |
| Vicetabba, 22  | Vibhajanā, 5, 8, 9, 38   |
| Vijja*, 76, 191  | Vibhatti, 1, 2, 3, 105 cp. Mil. p. 102; 381                                    |
| Viññāpa*, 15, 16, 17, 27, 28, 79, 80, 116, 117   | Vimutti*, 29   |
| Viññāpaṇcāyatana*, 26, 39  | Vimuttiññāpadassana*, 29   |
| Viññāpatthiti, 31, 83, 84  | Vimokkha* (8), 100, 112  |
| Viññāpāhāra*, 114, 115, 117, 118 cp. Dh. S. 70, 126  | Vimokkhamukha (3), 90, 119, 126  |
| Vitakkavicāra*, 16   | Viraddha*, 132   |
| Vitthāraṇā, 9  | Virāga, 16, 29   |
| Vitthārātā, 2  | Viriya*, 28  |
| Vitthāriyati (denom.), 9   | Viriyasamādhi, 16  |
| Vinaya (3), 22   | Viriyaṇḍriya*, 7, 15, 19   |
| Vinilaka, 27 cp. Dh. S. 264; Mil. p. 332   | Virohana, 28   |
| Vipaccati (to bear fruit), 37  | Vilakkhaṇa, 78 cp. Mil. p. 405   |
| Vipaṇcānā, 9   | Vilometi, 22   |
|  | Vivatta, 113   |

\* = puññabhāvanā (Com.).

\* = aparaddha, khalitapuggala (Com.).

- Vivattate*<sup>1</sup>, 131  
*Vivaraṇā*, 5, 8, 9, 38  
*Vivicchati* (desid. of vid), 11  
*Vivicchā* (skr. vivitsā), 11  
*Viveka*, 16, 50  
*Viveciyamāna*<sup>2</sup>, 113, 164  
*Visamvādayati*, 91  
*Visattikā*, 24 cp. Dh. S. 1059, 1136, 1230  
*Visissati*<sup>3</sup>, 188  
*Visesabhāgiya*, 77  
*Visesādhigama*, 92  
*Vissajjaniya*, 161, 175, 177, 178, 191  
*Vihāra*<sup>4</sup> (4), 119, 120, 121, 122, 123, 124, 125  
*Vihimsādhātu*<sup>5</sup>, 97  
*Vihesā*, 25 cp. S. III, p. 132  
*Vimamsā*, 8, 42  
*Vimamsāsamādhī*, 16  
*Vuttāhāna*, 100  
*Vedanā*<sup>6</sup>, 27, 28, 65, 69, 83, 123; (3), 126  
*Vedanākkhandha*<sup>7</sup>, 68  
*Vedanānupassitā*, 123  
*Veneyyatta*, 99  
*Vebhabyā*, 76 cp. Dh. S. 16 &  
*Vemattatā*, 4, 72, 73, 75, 76, 77, 78, 107, 108 cp. Mil. p. 284; 410  
*Vevacana*, 1, 2, 4, 24, 53, 54, 55, 56, 82, 106  
*Vodāna*, 100, 125, 126, 127; (3), 96  
*Vossagga*, 16  
*Vossaggaparināmi*, 16 cp. M. I, p. 11  
*Sa-upādisesa*<sup>8</sup>, 92. See Nibbā-nadhātu.  
*Samyojana*<sup>9</sup> (10), 14, 49  
*Samvara*, 192  
*Samvirūḥa*<sup>10</sup>, 133  
*Samsāra*<sup>11</sup>, 29, 117  
*Samsāragāmi*, 87, 98  
*Samsāranivatti*, 39, 112  
*Samsārapavatti*, 39, 112  
*Samsita*<sup>12</sup>, 166  
*Sakadāgāmi*<sup>13</sup>, 189 cp. A. IV, p. 380  
*Sakadāgāmiphalasacchikiri-yāya paṭipanna*, 189  
*Sakalika*, 23 cp. S. IV, p. 197; Mil. p. 179  
*Sakavacana*, 161, 171, 172, 173, 174, 175, 191  
*Sakkate*<sup>14</sup>, 23  
*Sakkāya*, 94, 111  
*Sakkāyadiṭṭhi*<sup>15</sup>, 112  
*Samkappa*<sup>16</sup>, 18; (3), 106, 107  
*Samkara*, 149

<sup>1</sup> = vattati (Com.).<sup>2</sup> = vimociyamāna (Com.).<sup>3</sup> = atiseti (Com.).<sup>4</sup> = samantato pallavagahapena virūḥa (Com.).<sup>5</sup> = samsarita (Com.).<sup>6</sup> = sakyate, sakkā (Com.).

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| Samkāsanā, 5, 8, 9, 38  | Satta (twofold), 113                       |
| Samkilesa*, 100, 110, 124, 125, 126, 153, 154, 155, 156, 157, 159; (2), 86; (3), 95, 96, 128              | Sattakkhattuparama*, 189 cp. A. IV, p. 381 |
| Samkilesabhāgiya, 21, 128, 129, 130, 131, 132, 133, 152, 153, 154, 155, 156, 157, 158, 159, 161, 189, 192 | Sattādhiṭṭhāna, 161, 164, 165, 189, 190    |
| Samkilesavodāna - vutṭhānāṇa*, 100  | Saddahanā, 15, 19 cp. Dh. S. 12. 25 &      |
| Samketa, 15, 18   | Saddhā*, 8, 28                             |
| Samkham gacchati, 66, 67  | Saddhānusāri, 112, 189                     |
| Samkhata, 14, 22, 27, 63, 127, 188, 191   | Saddhāvimutta, 190                         |
| Samkhāra*, 12, 16, 24, 28, 37, 38, 64, 65, 66, 67, 68, 70   | Saddhindriya*, 15, 19                      |
| Samkhārādhatu*, 97  | Santati, 79                                |
| Samgharāji, 92, 93  | Santato, 88                                |
| Samghasutṭhuta, 50  | Santirapā, 82, 191                         |
| Samghasuppaṭipatti, 175   | Sandasseti, 21, 22                         |
| Samghasuppaṭipannatā, 50  | Sandāna, 37                                |
| Samghāta, 28  | Sandiṭṭhika, 52, 169                       |
| Sacca* (4), 7, 8, 14, 21, 28, 42, 43, 44, 48, 57, 60, 86, 111, 112, 162, 166, 168, 170, 171               | Sandissati, 23                             |
| Saccasammohana, 28  | Sandhi, 38                                 |
| Saccāgamana, 108  | Sannipāta (union), 28 cp. Mil. p. 126      |
| Sacchikīriyā, 192   | Sannissayatā, 80                           |
| Saññā*, 24, 25  | Sappabhāsa (brilliant), 16                 |
| Saññāvedayita, 16   | Sappurisūpanissaya, 29, 50                 |
| Sanṭhāna, 27  | Sabbāññuta, 61, 103                        |
| Sati*, 15, 17, 28, 39 (kāyagatā), 13, 30, 61 cp. S. I, p. 188   | Sabbāññuta-ñāṇa*, 103                      |
| Satindriya*, 7, 15, 19  | Sabbatthagāminipaṭipadā, 96, 97            |
| Satipaṭṭhāna* (4), 3, 7, 19, 28, 31, 83, 94, 119, 120, 121, 122, 123, 124, 125                            | Sabbatthagāminipaṭipadā-ñāṇa*, 97          |
|   | Sabbadhamma, 3, 27, 28, 61, 103            |
|   | Sabbapāpa, 44                              |
|   | Sabbāsavaparikkhaya-ñāṇa*, 103             |
|   | Sabbupadhipaṭinissagga, 121, 122, 123      |
|   | Sabhāvaḥetu, 79                            |
|   | Sama, 77                                   |



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| Samatha*, 7, 27, 41, 42, 43, 47, 48, 50, 68, 88, 89, 90, 91, 125, 127, 128, 160, 191 | Sammattaniyāmaṃ okkamati, 112 cp. A. III, p. 441                         |
| Samanantarahetu, 79  | Sammappadhāna* (4), 7, 19, 28, 31, 83, 119, 120, 121, 122, 123, 124, 125 |
| Samanantarahetutā, 79  | Sammāditthi*, 50, 106, 108, 191  |
| Samanupassanā, 27  | Sammāpatipatti (the right mental disposition), 27 cp. Mil. p. 96         |
| Samavadhāna, 79  | Sammāsambuddha, 190  |
| Samasīsi, 190  | Sammāsambodhi, 94  |
| Samādānasīla, 191  | Sammoha, 41  |
| Samādhi*, 28, 29, 47, 50, 77, 88, 89, 100, 121, 122; (3), 100, 126                   | Sarasamkappa, 16   |
| Samādhikkhandha*, 68, 90, 91, 128  | Sarita, 24 cp. Dh. S. 1059. 1136, 1230                                   |
| Samādhindriya*, 15, 19, 50   | Salakkhaṇe-nāṇa*, 20 cp. Mil. p. 405                                     |
| Samādhībhāvanā (4), 119, 120, 121, 124, 125  | Salla (4), 114, 115, 116, 117, 118, 119, 124; (3), 126                   |
| Samāneti, 21   | Sallekhānusantatavutti*, 112   |
| Samāpatti, 76, 88; (5), 100  | Sasamkharaniggayha, 89   |
| Samāropana, 1, 2, 4, 108   | Sassata, 95, 112, 160  |
| Samāropeti, 4  | Sassataditthi*, 40, 127  |
| Samudaya, 191, 192   | Sassatavāda*, 111  |
| Samudāgacchati, 19   | Sassatavādi, 111   |
| Samodahati <sup>1</sup> , 165  | Sahadhammika <sup>2</sup> , 52   |
| Sampativedha, 27, 41, 42   | Sahadhammiya <sup>3</sup> , 169  |
| Sampatti* (3), 126   | Sahabhū (appearing along with), 16                                       |
| Sampadā, 50  | Sātarūpa*, 27  |
| Sampalibodha, 79   | Sādhāraṇa, 49, 50  |
| Sampasidana, 28  | Sāmaññaphala (4), 48   |
| Sampādana, 44  | Sāmāka (skr. <i>śyāmāka</i> , a kind                                     |
| Sambhavana, 28   |  |
| Sammatta (8), 44   |  |
| Sammattaniyāta, 96   |  |

<sup>1</sup> — pakkhipati, adhiṭṭhahati (Com.).

<sup>2</sup> — anuparatasallekhavutti (Com.).

<sup>3</sup> — sakāraṇa (Com.).

<sup>4</sup> — sabrahmacāri (Com.).

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<sup>1</sup> = acchiddacatupārisuddhisilavutti (Com.).

<sup>2</sup> Com.: Yathā puriso udakagahaṇena garubhāraṃ nāvam udakam bahi sūcitvā lahukāya nāvāya appakasiren' eva pāragū bhaveyya pāraṃ gaccheyya.

<sup>3</sup> = gaha (Com.).

<sup>4</sup> = gametabba, netabba (Com.).

<sup>5</sup> = kusalākusale vitivatti (Com.).

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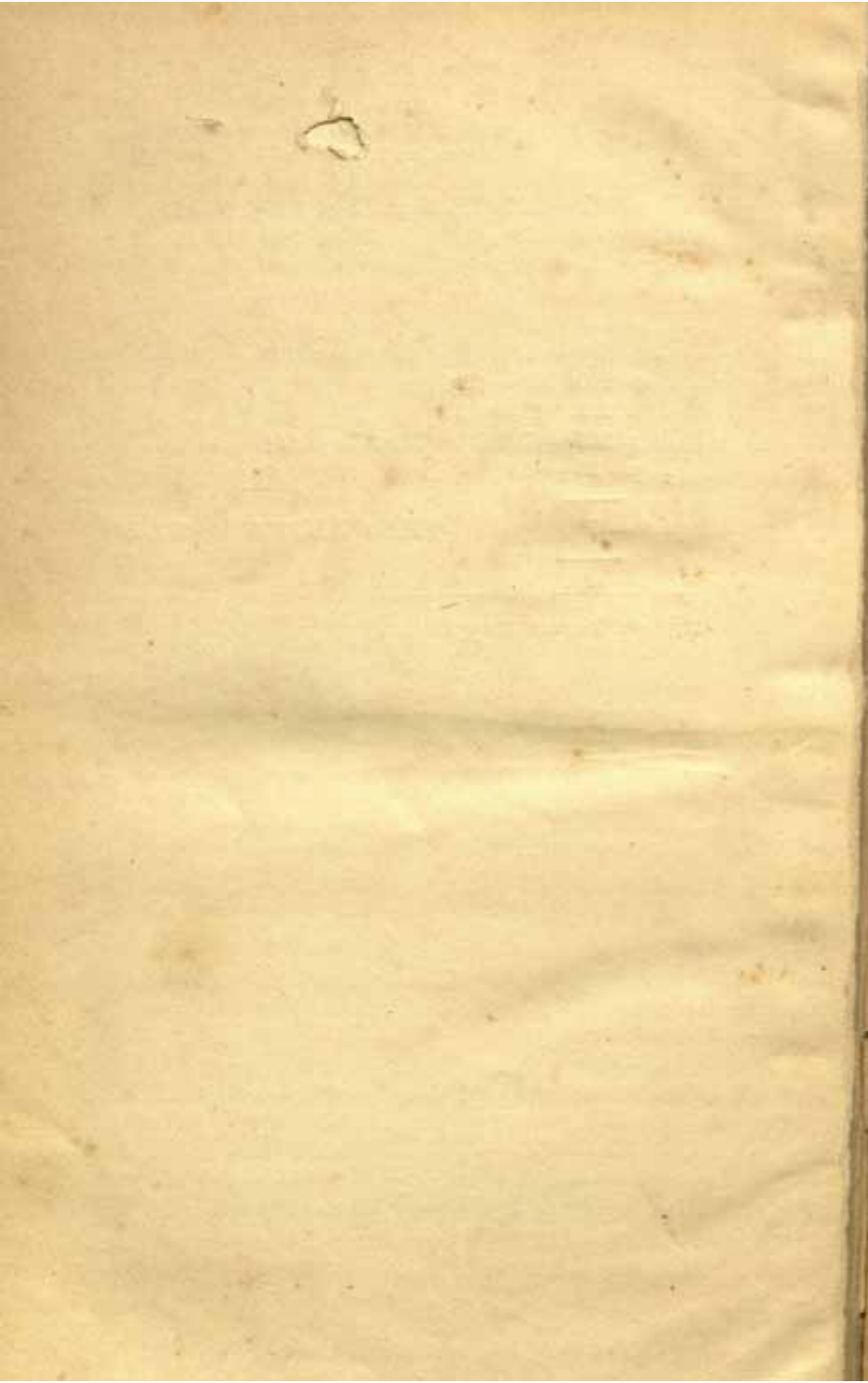
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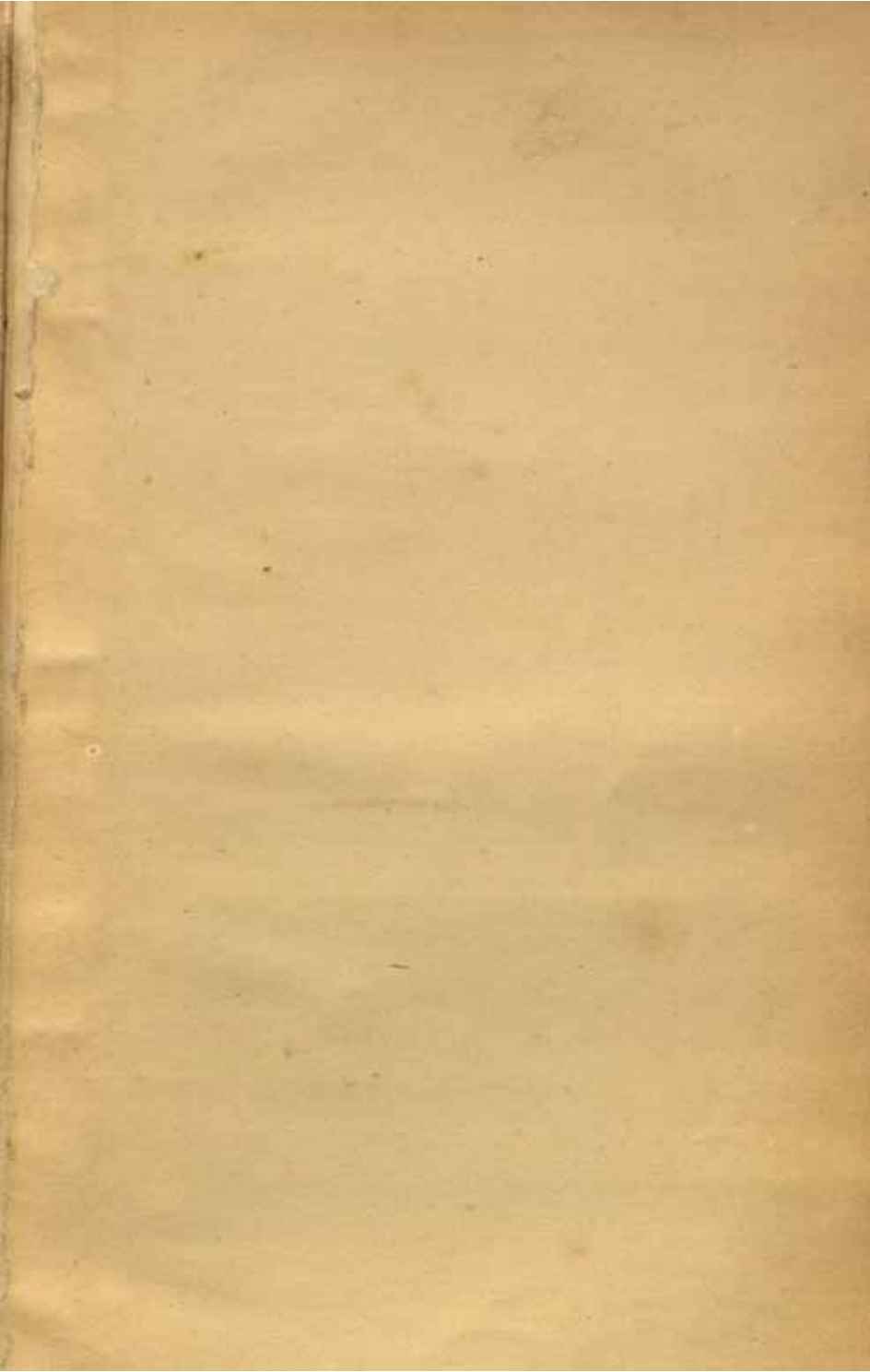
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